the Chaplain

The Origin of the Military Chaplain
By John L. Rand

•

Canadian Chaplain on Cyprus
By George Davidson

•

"The Men Who Fly"
By Ormonde S. Brown

•

Circuit Riding Chaplains Given New Spur

•

The Chaplain and Public Relations
By Paul K. McAfee

MARCH-APRIL
1968

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 25, No. 2 • March-April 1968

ARTICLES

The Origin of the Military Chaplain
JOHN L. RAND 3

Canadian Chaplain on Cyprus
GEORGE DAVIDSON 8

"The Men Who Fly"
ORMONDE S. BROWN 14

Te Has a Father
ROBERT T. ANDERSON 23

Circuit Riding Chaplains Given New Spur 29

Interpreters' House Provides "Excellent Things"
MERLE N. YOUNG 34

On Remembrance of Things Mirrored... WILLIAM E. PAUL, JR. 38

The Laser in Space
MILDRED FIELDER 40

The Chaplain and Public Relations
PAUL K. MCAFEE 42

DEPARTMENTS

Editor's Notes ..... A.R.A. 1
Preaching Clinic . JAMES T. CLELAND 26
News Roundup 47
Books 58

EDITORIAL STAFF

Editor, A. RAY APPELQUIST

Managing Editor, LAWRENCE P. FITZGERALD

Asst. Editor, IRENE MURRAY

Circulation Manager, ISABEL SENAR

OFFICERS OF THE COMMISSION

Chairman, KARL A. OLSSON

Vice-Chairmen,
C. EDWARD BRUBAKER
WALTER F. MacGOWAN

Secretary, JAMES J. ALEXANDER

Treasurer, WILLIAM E. FLOOD

Exec. Secy., A. RAY APPELQUIST

NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

MEMBER OF THE ASSOCIATED CHURCH PRESS

THE CHAPLAIN is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency of 36 denominations with forty million members. Since 1917 The General Commission has acted in liaison with the federal government concerning (1) the chaplaincy of the Armed Forces and Veterans Administration and (2) the moral and religious welfare of service personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $4.00 a year (6 issues); 75c a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D. C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices

Copyright © 1968 by The General Commission on Chaplains and Armed Forces Personnel.

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

Editor's Notes

THE FACT AND FAITH OF EASTER

IT IS GOOD to think about Easter when so many gloomy people seem morbidly intent on making the funeral arrangements for humanity. Easter is robust and fearless, shining with hope.

Recall the words that Boris Pasternak put into the mouth of Nikolai Nikolaievich: "It was not until the coming of Christ that time and man could breathe freely. It was not until after Him that men began to live toward the future. Man does not die in a ditch like a dog—but at home in history, while the work toward the conquest of death is in full swing; he dies sharing in this work." *(Doctor Zhivago,* Ch I, p 57.)

One can only muse about how much more Pasternak might have said along this line. How differently he might have phrased it had he been writing in a society free from any hindrance to public expression about things eternal.

Our society is not endangered by political suppression of the Easter faith but it is weighed down by disinterest and default. There used to be a common argument that emphasis upon a life to come took away serious concern and effort for the improvement of life here and now. The supporting evidence is mixed and weak. Monstrously inhuman things have been done in recent history by men who found it convenient to believe that there was nothing but extinction and oblivion beyond the grave and, hence, no ultimate personal accountability.

Life here and now and life to come is all of one piece for Christians in the biblical and classical sense. They seek to live constructively and redemptively each day. They are motivated by a sense of both immediate and final accountability to God, sustained and awed by faith that they are living with Him forever.

Easter is the great seal upon this faith. Even primitive man read the promise of some kind of immortality as he watched the coming of spring. The dawn and sunrise following the dark night suggested an order of renewal. But the leap to Christian faith is particularly difficult for our generation. As Elton Trueblood observes in *The Incendiary Fellowship*:

"The very success of natural science has led millions to suppose that causal determinism is a philosophy which applies to every aspect of the real world. Miracle is therefore ruled out a priori. The miracle of the resurrection of Christ is rejected, not because the evidence for it is inadequate or faulty, but because of a dogmatic position which is incompatible with such an event." (Harper & Row, p 18. Used by permission.)

We ought to slough off this dogmatism that limits the ways in which God is permitted to approach men. We pay a fearful price for clinging to it. John Baillie's words of caution are appropriate: "In proportion as a society relaxes its hold upon the eternal, it insures the corruption of the temporal."

THE CHAPLAINCY HAS LOST A FRIEND

Chaplains and all other service personnel lost a great friend when Francis Cardinal Spellman died on December 2. This distinguished churchman was known for a wide range of interests and activities. His concern for men and women in the armed forces was obviously very high on the list of his priorities. His annual Christmas visits to the troops overseas became a legend, a symbol of his pastoral dedication to his scattered military parishioners.

Like many others who have lived in or close to chaplaincy circles during the past twenty years or more, I saw the Cardinal occasionally as he attended special events or visited his people in uniform. In 1963, he was present at the dedication ceremonies for the new Air Force Academy Chapel at Colorado Springs. It was a beautiful afternoon in an impressive setting. I recall the small talk and pleasantries exchanged with the Cardinal as we waited for the ceremonies to begin.

Ten years earlier, in 1953, he had made a Christmas visit to Korea. At this distance I remember clearly a dinner for eighteen or twenty people, including several chaplains at Second Infantry Division headquarters. Cardinal Spellman was the special guest. He talked informally in response to varied questions from the Commanding General and several others who were present. It was in this setting that I heard him say something that I understand he expressed on other occasions: "Gentlemen, as much as I love the Archdiocese of New York, if I had to choose between my responsibilities there and those with the Military Ordinariate, I would choose the latter." These, of course, were gracious words for the ears of men in military uniform, but there is ample evidence that the Cardinal meant what he said.

All chaplains have benefited by this great and influential churchman and the interest he showed in them and in the people to whom they minister.

—A. R. A.

By John L. Rand

The Origin of the Military Chaplain

First in series of three articles on the history of the military chaplain written by a retired Canadian Regular Army Chaplain. Next issue: tracing the chaplain development in the British Army. Following issue: history of military chaplains in Canada.

JUST WHEN and where the history of the military chaplain begins nobody knows. He may even have a slender relationship with primitive medicine men who looked for propitious omens before tribal raids, but that is something for Comparative Religion to decide. More to the point is Alfred Vagts' statement in *A History of Militarism* that the ancient Assyrians had "the earliest fighting organization of great efficiency, complete from the emperor's life guards and baggage trains to army chaplains," which, if true, means that "chaplains" of a sort have been known much longer than three thousand years.

Warriors throughout recorded time have indicated a need to rely on, or not to offend, the deities in which they believed. Rameses II named his formations for the principal gods of Egypt; when he lost the battle of Kadesh to the Hittites (c. 1296 B.C.) and felt constrained to propagandize a victory to his own people he claimed the help of the war-god, Menthu. Warships a few hundred years ago carried names like *Holy Ghost, Crucifix,* or Columbus' *Santa Maria.* German 1914-1918 belt buckles had the phrase, "Gott Mit Uns." Standard officer pips in Commonwealth armies are a

combination Star of Bethlehem, Cross of Malta, Wreath of Victory, and three miters signifying the Holy Trinity. Field Marshal Montgomery's 1944 call to the troops was "Let God arise, and let his enemies be scattered."

But old literalness has faded. Who would now think of sending all the clergy of a nation into hostile territory in advance of the tanks and infantry, yet this is precisely what Joshua's order for the crossing of the Jordan amounted to, and it is probably one more reason why military analysts have shied away from Old Testament campaigns. They have trouble with the fact that where a 20th century commander says "I did this," Moses would have said, "Jehovah did it." Gideon's victory over the Midianites and Amalekites is an example. Theologians and historians both lose sight of the *military* significance of an operation at least as brilliant as Marathon, where the odds were only five to one, and as courageous as Thermopylae, yet history has left it nameless.

Most people now think of war as a man-made evil contrary to God's will. The ancients had the reverse view; they believed that war *was* God's will. Conscience operated in the opposite direction to our own, with the result that when men had vindictive and bestial impulses it was because the deity meant them to do the things these impulses resulted in. The ancient soldier (whose morale problems were rendered far more acute by primitive conditions) tended to unleash all his frustrations and fears in a savage violence spurred by the belief he was doing the deity's work.

Great imperial cities such as Boghazkoy, Nineveh, Babylon, could disappear and remain undiscovered for centuries, but a Hiroshima now rises again quickly. I would rather take my chances with a nuclear ICBM any day in the week than with an Assyrian conqueror. Not even our two global wars of this century can quite equal the ferocity of ancient hordes "coming down like the wolf on the fold," burning, torturing, killing, utterly obliterating everything in the way. Our own Old Testament has horrifying reflections of that spirit in such passages as Joshua 10:40, or the last verse of Psalm 137.

In that atmosphere, when war could mean not only the extinction or enslavement of the soldier but of his family, nation and race, few would dare risk neglecting religious ritual. Divine intervention was the only hope of a small nation, the only fear of a big one! The role of priesthoods such as those of Assyria, Babylon, or Egypt was to placate the gods, to see they were not offended, and to give the people a measure of confidence. We can't think of their armies as having chaplains in our sense, but they did have men of religion who provided the answers of those days to the soldier's need of spiritual reassurance. Viscount Montgomery's remark that he would rather fight a battle without his artillery than without his chaplains would have

been elementary commonsense in 1000 B.C., although the meaning would have been different.

THAT REVERSAL of conscience brought about by Christianity causes some today to believe that Christians of the first three or four centuries were strongly anti-war, leaving the implication that because we now get involved in wars we must have degenerated. But this is oversimplification. Moral issues of war and peace were probably as confusing to early Christians as to us, possibly more so. On the one hand there was the vast area of the "Pax Romana" enabling Christians to travel about and spread the gospel with comparative ease. The Roman army in the days before the Empire became corrupt and cruel had a respected and not unkindly reputation. St. Paul seemed fairly sure of reasonable treatment in the presence of Roman law backed up by the military, and one of his most vivid illustrations was drawn from a soldier's equipment; he didn't think it inappropriate to use such expressions as "armor of light," "fellow-soldier," and "fought a good fight." The 1st Epistle of Clement, which came close to being included in the New Testament, uses the Roman army to demonstrate the discipline and unity that ought to characterize the church. Military service, as such, doesn't seem to have been considered reprehensible to early Christian leaders.

But the picture must have changed when the massive persecutions began. No Christian, presumably, would have wanted to defend an Empire that was hounding him down and subjecting him to indignity and terror. Apparently there *were* Christians serving in the Roman ranks all through the first centuries, but whether they were there with a willingness to fight in the Empire's battles, or whether they enlisted or were conscripted for the army's secondary role, police and fire protection, is uncertain. They lived in an age when wholesale killing went on in both war and peace; when men in gladiatorial "games" were pitted against one another and against wild beasts with death inevitable on one side or the other; when the killing of humans was just about on a par with a modern boxing match—or with someone taking a rifle into the woods to wage a one-sided contest with a duck or a deer! Probably the early Christian's loyalty to duty depended on the duty. If on the fringes of Empire, Christian homes were menaced by invading barbarians no doubt Christians would have been as anxious to defend themselves and their way of life as we are. However, sometimes a line would have to be drawn, and there are legends of astonishing devotion and heroism from Christian military people of those very days. The Theban Legion, commanded by Mauritius (St. Maurice or St. Moritz), was twice decimated, then massacred by order of Emperor Maximinius, A.D. 286,

because it would not join in a persecution of Christians in Gaul; the Martyrs of Sebaste, in Armenia, A. D. 313, were forty soldiers who refused to make a heathen sacrifice ordered by Licinius, co-emperor and rival of Constantine.

Organized ministration for Christian soldiers of the first centuries must have been well nigh nonexistent. No doubt they worshipped in small groups or with nearby Christian congregations, but it could not have been until after their religion was legalized in the Empire that anything of an official nature was done for them openly.

CHRISTIAN emphasis moved from ritual to ministry, even though it may have seemed to marry one to the other. Deep in the Middle Ages Geoffrey Chaucer didn't hesitate to ridicule certain types of clergy more interested in benefits than in duty, while he obviously had great affection for the "Poor Priest" who taught others the gospel but first practiced it himself! Medieval religion was more humble, more personal, less a matter of propitiating temperamental and jealous higher powers. The pre-Christian idea had been to persuade the gods to do right by man, whereas medieval man wanted to do right by God. Sometimes they were wrong in interpreting what doing right meant, but they tried. They would fight for the faith, as in the Crusades; they wore religious insignia on their equipment; many took vows in semi-religious associations such as the Knights Templar; candidates for knighthood spent many hours in vigil before an altar prior to initiation.

Armies were recruited by feudal levy, and local priests usually went along, their service literally an extension of parochial duty among men of their own neighborhoods. Right here, perhaps, is the source of the modern "padre" concept. Parish priests were almost the only people educated enough and accessible enough, with influence enough, to provide counseling and other forms of assistance for the common folk, and presumably men on the march would turn to the priest for this help, just as at home.

The saying that these warrior-priests carried "a crucifix in one hand, sword in the other," is inaccurate. The *mace* was the customary clerical weapon, on the theory that a priest may defend himself by knocking a man out, but he mustn't draw blood!

The name "chaplain" derives from the *capella* (cloak) of Martin, Bishop of Tours, who was a 4th century convert while in the Roman army. The cloak was said to have supernatural powers and was often carried into battle. *Capella* became identified with places where the relic was kept, the custodian clergy being called *capellani,* and these names were gradually transferred to other non-consecrated places of worship.

In early British history there were both spiritual and mundane ties

between church and army. Clergy could read and write, hence could serve as paymasters and keepers of records. Church leaders were sometimes feudal leaders with their own levies to raise. As early as A. D. 430 a Bishop Germanus is said to have won the "Hallelujah Battle" in Wales, but historians disagree on whether he led the troops or cheered them on. Bede mentions clerics playing extensive military roles, and William the Conqueror often used them in high administrative positions involving military affairs. One duty of the "Keeper of the Keys," a frequent clerical job, was payment of military and naval bills.

Medical links were even stronger. After the Roman army's fine medical establishment was removed from Britain in the early 5th century monasteries eventually took over the care of the sick and wounded, including battle casualties, with monks themselves providing the medical and surgical treatment. "Leeches," many of them clerics, came with the Normans. During the Crusades monasteries were scarce along the eastern lines of communication and the Knights of St. John of Jerusalem (Knights Hospitaller) organized a network to look after pilgrims and Crusaders in that area. However, for a long while the church had been condemning bloodshed in any form, and in 1215 Pope Innocent III prohibited clergy from practicing either surgery or cauterization. Monks then trained their barbers for this work!

Army chaplains, as such, first appeared on payrolls in the reign of Edward I, about 1299-1300, and were called *capellani.* A man of the senior class was known as *capellanus magnificus* and a junior man *capellanus vulgaris.* Edward III had chaplains at Crecy, 1346, and an account of the battle of Agincourt, 1415, was written by Thomas Eltham, a chaplain who was in it. A century later in the time of Henry VIII a chaplain "establishment," or something like it, was being recognized, with a certain number of chaplains attached to the King and each rank of the nobility, the number geared to the size of the force under command.

(To be continued next issue)

QUOTES

Man has forgotten that he is here to prepare for another life. Communism and materialism have taken man's eyes off heaven so that he sees nothing but the earth.—Wm. Gowland in *Quote.*

The increase in the present birth rate causes us to hear not the patter, but the thunder, of little feet.—*Survey Bulletin.*

A man must often be on his knees but also on his toes.

Informal discussions, such as that one shown here, are part of the routine carried out by Captain George Davidson, Protestant chaplain serving with the UN force in Cyprus. Discussions often center on politics, football, or hockey rather than religion.

Canadian Chaplain on Cyprus

By George Davidson

SADDLE, Templos, Snow White, Stampede Corral, Trail's End. . . .

These are names that mean nothing to the fun-loving tourist who comes to the island of Cyprus to soak up the sun and the beauty, but to the Canadian soldier they mean anxiety, tension, separation, and extreme loneliness, for these are only a few of the Canadian-manned United Nations outposts here.

These outposts are located between opposing Greek and Turk Cypriot forward defenses and the task of the UN soldiers is, of course, to insure that peace remains on this troubled Mediterranean island.

At present I am the Protestant chaplain for the Canadian UN contingent, and a very important part of my job is to make regular visits to these outposts. These visit duties I share with my colleague, Major J. M. Malenfant, Roman Catholic chaplain for the contingent.

I arrived in Cyprus in mid-October and during the weeks I have been here I frequently find myself comparing my duties to those I had as a civilian minister for the United Church of Canada in New Carlisle pastoral charge in Bonaventure County, Quebec.

In Quebec there were five churches all in a rural area that was populated by a wonderful people who were close-knit and most friendly.

My "congregation" here is also in a rural area; this time scattered throughout the mountainous Kyrenia District which the Canadian contingent controls. Again, my community is made up of wonderful people—the soldiers—who are close-knit and friendly; often my church is the outpost which they control.

My duties in Cyprus are similar to those any chaplain would find in accompanying troops to a foreign country for a tour of duty and the work is always interesting and challenging.

In my home base in Canada I am attached to the 1st Battalion, Black Watch, which is located at Canadian Forces Base Gagetown, near Fredericton, New Brunswick. This battalion now mans 19 UN outposts, provides a reconnaissance platoon, and maintains a battalion and three company headquarters plus support groups. There are about 800 officers and men.

In addition to the Black Watch, the Canadian contingent also includes about 90 officers and men who form the reconnaissance squadron from the Fort Garry Horse, plus lesser numbers of others who are attached to Camp Maple Leaf, our support Camp in Nicosia. They also are under the religious care of Major Malenfant and myself.

My routine here is fairly simple. By visiting the outposts, which is one of my most important duties, I try to become better known and at the same time get to know the men as individuals.

The Canadian contingent on Cyprus helps to support the Red Cross Children's Hospital in Kyrenia. Both Greek and Turkish children are patients. The Canadians give money, food, and clothing. Here Chaplain Davidson visits with two patients on behalf of all the Canadian troops.

Chaplain Davidson (right) joins with some soldiers manning an outpost for a noon sandwich. The chaplain visits each of the Canadian-manned UN outposts each week.

There are six men in most of the outposts, with each outpost commanded by a corporal. These corporals who command the outposts are the backbone of the organization. Other unit national contingents similarly have NCO's commanding their outposts.

The corporals deal directly with leaders from both sides and more often than not are able to settle differences promptly on the spot without their officers going to the site. Incidents which occur, and reports of action taken or requests for assistance are, of course, immediately reported to their company headquarters.

THE MEN in these outposts are most enthusiastic in their unique duties and this is reflected in discussions with them during my visits. The outposts are isolated and lonely, with most of them far from any city lights, so I try to spend at least an hour at each outpost I visit. Sometimes longer. In trying to get to know the soldiers—and get them to know me—I use a very "soft-sell" approach. I don't make these visits to deliver any particular religious message. I find it most useful to join the men in a cup of coffee and, at times, even an occasional game of cards, and in the process it doesn't take too long to sort out the men who might have a problem for which I can be of some help.

Mondays, Tuesdays, and Wednesdays are spent covering all the outposts. Since this is a mountainous region with very little road repair work, it's necessary to use a jeep to travel. My jeep is driven by my constant traveling companion, Pte Al Williams, who has been with me for the past year.

Thursdays, most of the day is taken up visiting the hospitals. Besides the medical center at Camp Maple Leaf, Canadian patients can also be found at the British military hospitals at Dhekelia and Akrotiri, some 70 miles from Camp Maple Leaf, and the UN Austrian field hospital in Nicosia.

One hospital visit that I particularly enjoy is the Red Cross children's hospital in Kyrenia where there are about 30 youngsters, both Greek and Turk Cypriot, many of them horribly crippled, others suffering from neglect and malnutrition—yet all of them full of a love and affection that tug the heartstrings of even the toughest soldier. Our soldiers organize frequent visits to cheer up the children who now greet anyone in a uniform with a bright: "Hi, Canada; hi, Canada!"

The previous battalion here, 2 Battalion, Queen's Own Rifles of Canada, which returned home in October, donated about $1,200 cash to the hospital, plus cartons of clothing

Captain Davidson conducting a Sunday morning service in the chapel at Camp Maple Leaf in Nicosia. Servicemen attend worship in casual dress or uniform.

sent over by their wives. Our battalion hopes to raise even more for this worthwhile cause.

Fridays I spend with the "recce" squadron. This squadron operates Ferret scout cars and carries out both long and short range reconnaissance patrols in some of the roughest, wildest country to be found anywhere. And it is my pleasure to accompany them on their patrols once a week.

In addition to these patrols, the squadron has a regular daily duty escorting convoys. These convoys are through the largest Turk enclave on the island. The enclave involves hundreds of acres stretching from the Turk sector of Nicosia (the Turk and Greek sectors of Nicosia are separated by the famous "green line") through the farming area to the Kyrenia mountains—a mile or two from the sea. The Turks call the enclave the "island without sea."

The enclave also separates the Greek community in Nicosia from the city of Kyrenia. To travel around the enclave involves a drive of about 80 miles. However, one of the agreements which has been reached between the two Cypriot communities has resulted in the daily convoys being allowed to pass under UN escort and supervision.

The Fort Garry Horse "recce" squadron controls the convoy and normally uses four scout cars. In addition, the convoy has UN Finnish outriders on motorcycles and UN Austrian civil police in jeeps to assist. This assistance would be particularly required should one of the Greek vehicles break down inside the enclave.

Remembrance Day service held in November, 1967, in front of the chapel.

EACH morning about 0830 the convoy begins to form at checkpoint Number 3 on the Nicosia—Kyrenia highway just at the outskirts of Nicosia. The convoy is usually divided into two "packets," one fast and the other slow. Sometimes, however, more than 1,000 vehicles will turn up, making additional packets necessary—as well as additional escort vehicles. Promptly at 0900 hours the convoy gets underway.

A return convoy starts forming about 1000 hours at checkpoint Number 1 at Kyrenia and 1030 it gets underway for Nicosia. One convoy in each direction is also made during the afternoon.

There are, of course, other duties which the Fort Garry men perform from their base headquarters in Camp Maple Leaf. My visits with the men are, again, informal and relaxed, but it does give me the opportunity to travel with a different troop each week thus enabling me to cover more in less time. Also at Camp Maple Leaf I am able to see many of the men who make up the support units there.

Saturdays I prepare my sermon and make other arrangements for Sunday services. Also I try to visit the Black Watch Battalion headquarters which is located near Kyrenia, and the base camps in that area.

Sundays, of course, I hold church services. My first service is usually at 0900 at Tjiklos company which is conveniently located to enable men from nearby outposts and the battalion headquarters to attend. At 1015 hours my second service is held in the chapel at Camp Maple Leaf. At 1130 hours on the first and third Sunday of each month I hold my third service at Kyrenia company headquarters which, again, is conveniently located near outposts and the Coeur de Lion Hotel

Chaplain Davidson and his driver, Pte Al Williams (second from left), talk to a community leader in the Turk Cypriot village of Temblos. Villagers depend entirely upon the UN support to insure their food, water, and other supplies.

in Kyrenia which has been taken over by the Canadian contingent for messing purposes for officers and NCO's.

The second and fourth Sunday of each month provide me with an enjoyable change. By local arrangement, I hold services on these Sundays at the Church of England in Kyrenia as an assistant to their minister who then holds services elsewhere. This gives me a change of pace and enables the officers and men to get away from the military environment as the soldiers are welcome to attend services at this church.

This briefly is an average week in a six-months tour of a padre in Cyprus. The padre's concern—whether he is in his home base or in a foreign posting—is first and foremost people. The soldier has the same likes — dislikes — fears — problems — questions and frustrations as the average civilian. The civilian minister and the padre must let his congregation know he is there when they need him and that he cares. My problem is the same as for other men in my profession—not enough time to do what needs to be done.

In conclusion, may I say the tour has been and I am sure will continue to be a most rewarding experience. The men on duty here are doing a magnificent job, a job that should make their families and friends extremely proud of them. Watching them at work and sharing with them the good times and the bad makes me very proud to be a Canadian. I am sure this tour of duty will make all of us deeply aware of how lucky we are to live in the free and wonderful country of Canada. END

QUOTES

The secret of happiness sometimes depends on what you don't do.—*Grit.*

If honor disappears, then our whole way of life disappears. When people stop trusting one another, then we have stopped being civilized and have gone back to the jungle.—Philip D. Reed in *Houston Times.*

Conceit in a person usually has the lasting qualities of a tattoo.—*Grit.*

To get to heaven, turn right and keep straight.—*Wesleyan Methodist.*

By Ormonde S. Brown

Lord, guard and guide...

"The Men Who Fly"

SUPERSONIC flying requires a special creation—pilots who have the courage to match its challenge, bodies to match its mysteries, minds to master its intricacies, and moral fiber to equal its demands on character. We need men who are well-nigh superhuman, god-like.

Where do we get such men? We still get them from the wombs of our women. They are human, but they are that prematurely mature minority in whose hands resides our twilight destiny pending the advent of complete automation. They are not many. Perhaps they are neither too weak nor too few. They are those amongst us who are tried, tested, prepared in body and mind, true-blue. In their emergence and dedication lies our chief hope for physical survival.

For now, and for the immediate future, our weapon systems are only as good as the men who fly them. Any limitations to our weapons' inherent potential are human limitations, those of man's incapacity to exploit or utilize the weapons his genius can perfect. Man is still the crux of air performance and, therefore, the focus for survival. Endured stresses of body plus brilliance of mind must be accompanied by the willingness to sacrifice self in abandonment to the Cause. This last is the greatest test of all. This we must have.

Men of the great combination are hard to come by. What we demand are men of superior physique, of near genius in mental perspicacity—yet

Some fascinating religious statistics on the first 2,000 Korean War recallees processed and personally interviewed by chaplains at Maxwell Air Force Base in 1950.

men who genuinely consider their contribution of ultimate significance. This attitude, this X-quotient of devotion, is the ultimate test in a long series of hurdles or "performance minimums."

In the few who qualify for combat flight it is difficult, perhaps impossible, to measure character, to predetermine will-to-fight, to do more than guess a man's dimensions for devotion under stress. One index is the reliable responses of a mature person. Another is the consistency of behavior pattern in a given man. His motivation, his educated responses under ordinary circumstances, his character, his faith will condition his performance under stress. Where one sees shells, he can safely guess eggs. Where character is a prime requirement, religion assumes a new significance as the dynamic of the well-motivated pilot.

Since character is at such a premium in the men who fly, what do we know concerning their moral, religious, and spiritual disposition or dynamic—the greatest single ingredient in these superlatively fine persons? Will this knowledge furnish a key to their behavior? And a further question: beginning with the given configuration of known moral attitudes, how can we improve the product to assure reliable and moral responses? Here, for what they are worth, are some fascinating religious statistics compiled by the author on the first 2,000 Korean War recallees processed and personally interviewed at Maxwell Air Force Base in 1950. Then, from the past, we view our tomorrows.

WHAT WE HAVE LEARNED

Following the outbreak of hostilities in Korea the unilateral recall and retention policy towards the organized reserves witnessed a rapid "in-again" phase of a chronic panic process. Thousands of able-bodied men, just recently returned from the wars, were critically needed. Their skills had been sadly missed during their absence after V-J Day. Experience level had fallen to a dangerous low, and the number on active duty was insufficient to support even a limited combat action. There was nothing else the country could do but recall the reserves.

At the time, there were nine Air Force processing squadrons across the country. Because the in-processing necessarily related to hundreds of families it soon became apparent that it would have to be streamlined. Considerable thought was given to methods of in-processing so that, after a few months of trial and error, what at first took from several days to a week

was accomplished in from one to three days. This included physical examination, administrative processing, and orientation lectures and interviews.

Recallees were those who had retained a reserve status in their military occupational specialty, of most grades, but relatively few very low or very high grades. From the government's viewpoint they were available on call for service. From their own point of view they varied from being available and eager to respond to the recall, to reluctance or even hostility to the idea of recall.

Before we make any judgment on any person faced with recall at the time, let us state for the record that nearly all of the recallees must be classified ardent patriots. Most of the better-educated officers and airmen had a good idea of the portents of the world situation confronting the United States. Essentially all evidenced a deep conviction that if the job had to be done they would have to do it. Not infrequently a man would say, "I'm no hero, Chaplain; but I'm willing to do my bit again if needed."

There was some confusion on the need however. "Why not use the men who had not served during the World War?" "Why do they need fathers?" "I think I've fought my war!" These were the questions and claims of many. But one was greatly impressed by the deep and basic patriotism of the "average" citizen-airman or officer. America will not lack for fighting men of conviction and devotion if what was heard from the lips of these men is a true indication. First, a few generalizations:

Not one man voiced the thought that he was the worse for service experience. Each thought himself a man doing a job that must be done, often hating the doing of it, yet ideologically unimpaired in accomplishing a mission laid on him. There was no question that most were prepared to subordinate self for national requirements at any time, so long as they knew the facts of the need.

Most recallees didn't have to keep a Reserve status—they elected to keep it. Inherent in the idea of Reserve status was the idea of availability when needed. Many enjoyed the social aspects of Reserve fellowship and training. Some bet they'd not be actually needed for years, if ever. These lost their bets. And, for the most part, they were good losers.

RECALL CAME SUDDEN

Four years can make a lot of difference in the life of a man who crowded 20 years of living into three, grew old at 25 and graduated from flying combat missions to return to the farm in Centerville, U.S.A. Typically, he married pronto and before he knew it was possessed of one wife, several

children, and a sizable mortgage on a small home. His MOS "skill" was probably not even remotely related to his present civilian job. In fact he was pretty rusty in the so-called skill in which he was recalled, or in fact completely removed from it.

Recall came fast and sudden for many. To the end that adjustment might be reasonably made to Service recall, a system of deferments was outlined. This gave a brief breathing space (ordinarily 90 days) prior to actually reporting for duty. Some few hastily sold out their businesses or homes prior to taking physical examinations: these were completely devastated upon failing to be accepted. Many pilots had long since determined they were through with flying forever. These were anxious now, as family men, to avoid the hazards of flight and of combat.

With some foreknowledge of these factors it appeared opportune to become part of the processing procedure. Obviously there would be countless opportunities to help, counsel, advise, or refer. Furthermore, essentially all of these men knew chaplains during "the War" and lauded them. The impact of 10,000 clergymen who served with the armed forces during World War II left a lasting impression not only on the men, but constituted the greatest single contribution to brotherhood and contemporary ecumenism of anything in American history. It seemed appropriate to orient these men from the chaplain's viewpoint. This was done daily in groups large and small according to the flow of men passing through.

These were some of the questions in mind: Had these men changed in their attitude toward religion since they were in Service? How important to the average airman was this matter of religion anyway? Was he in fact illiterate? Did he go to church? How often? Why? Here was an opportunity not to prove or disprove anything, but to sample religious opinion for whatever the sample might be worth. We have grown used to men running measuring tapes of one kind or another over our bodies and minds and we are largely inured to the experience. To be meaningful, religious measurements must be controlled, anonymous, unobtrusive, conducted in personal interviews.

The first thing to do was to devise a suitable questionnaire, which was done. This sought specific information, and each question had a purpose. While awaiting the personal interview the questionnaire was filled out by the recallee as best he could do it. During the interview this information provided the hub for discussion, and it was completed.

The numbers involved in this sampling (2,000) are admittedly too small to prove anything more than interesting. These figures have not previously been published.

SAMPLES OF RELIGIOUS OPINION AND BACKGROUND

Recallees processed at Maxwell Air Force Base were permanently domiciled in the southeastern states for purposes of official record—broadly speaking, south of the Mason-Dixon line and east of the Mississippi River. However, many had moved elsewhere and, at the time of their recall, were widely scattered actual residents of thirty-three states including Alaska. Of them, 1,240 declared they were town or city men, while a little more than one-third (739) considered themselves of rural background. Florida returned 347, Georgia and North Carolina had 237 and 231 respectively. Mississippi supplied 133, South Carolina 109, and Tennessee 188. Texas deracinated 110, and the balance resided as follows: one each from Arizona, Alaska, Colorado, Maryland, Washington, and Washington D.C. Five hailed from California, two from Connecticut, West Virginia, and Wisconsin. Four came from Indiana and Louisiana, ten departed from Illinois, seven from Iowa, and four from Kansas. Michigan added eleven, Missouri eight, New Jersey six, New Mexico nine, New York eight, Ohio eleven, Oklahoma thirty-four, Pennsylvania eight, and Virginia fourteen. Thus, they came from far and near and represented a cross section.

Remember, our control group was 2,000 men. The first question asked each person related to church membership, "Are you a *member* of some church group?"

We wanted to know if the processee was on a church roll somewhere, anywhere. If so, each was asked to state his affiliation. Where he answered "no" he was asked to state his denominational preference, if any. We found that 1,278, or 63 percent were actually members on the roll of some church. Seven hundred and fifty, or 37.5 percent were not *members* anywhere. Less than 10 percent, 191 persons, indicated they were affiliates of the Roman Catholic Church; thirteen men were Jews, and the remainder indicated they were of 39 Protestant denominations, excepting 111 men, 5.5 percent who claimed no denominational affiliation or preference whatsoever.

It is not surprising to find that 718 men, or 42 percent of all Protestants from these Southern states, indicated Baptist affiliation. These included American and Southern, Freewill, Missionary, and Bible Baptists.

The Methodist Church, including one Free Methodist, totaled 432, or 25 percent of all Protestants.

Presbyterians U.S. and U.S.A. totaled 136; Disciples of Christ (including Church of Christ and Christian Church) 87; Episcopal 77; Lutheran 24; Congregational 11; Holiness (including Free Holiness) 8; Greek Orthodox 7; Assembly of God and Church of God, each 6; Seventh Day Adventist and Christian Science, 5 each.

There were four members of The Church of Jesus Christ of the Latter Day Saints and the same number of United Brethren; and only two Nazarene Church members. Each of the following listed had one member; Congregational Christian, Union Congregationalist, Apostolic, Bible Way, Quaker (Friends), Fundamentalist, Universalist, Swedish Evangelical Salem.

In the personal interview the chaplain endeavored to enlist the cooperation of each person toward factual statements in an objective fashion. Admittedly, the fact that a clergyman reviewed the entries and asked the questions would doubtless prejudice the answer in some way; but every effort was made to maintain objectivity. Realizing that many church members are not functional or practicing affiliates of their communion, we thought it proper to ask each person: Are you *active* in church work? A majority said they were not very active; 750 persons, 37.5 percent of the total interviewed, thought they were active church members. Yet, 810 attended church regularly (weekly) and about the same number went only quarterly. Eighty-three said they attended only seasonally, at Easter and/or Christmas; and 250 seldom attended, but averaged once a year. Seventy-seven, or 3.8 percent said they never attended any church.

It is probably true to say that our adult religious performance is conditioned by our early training. We asked therefore, the following question: In earlier life, what religious education did you receive?

The answers indicated that 1,274 men attended Sunday schools as regular members for ten years or more—almost exactly the same number (1,278), although not necessarily the same persons, indicated they were presently on church rolls. An additional 472 had attended Sunday schools five years or more. Only 193 went to Sunday school less than five years, while 89 seldom or never attended.

Being a group of 2,000 mature citizens of good minds and good bodies we decided to ask each of them: How much do you think religion relates to combating Russian communism? One hundred and forty-two (142) didn't have any opinion on this question; but 1,325 believed religion helps combat it. An additonal 510 men stated that religion is *the answer* to Russian communism. Only 51 of these 2,000 Americans thought religion irrelevant in combating communism.

WHAT IS IT WORTH?

We wondered if their attitude toward religion had changed during the interval since they were last in service. For most it appeared about the same. One thousand two hundred and thirty-three (1,233) gave their answer as "unchanged," but a significant group of 755 said religion was more

important to them now than before. Their reasons varied. Of these 755, 485 attributed the change to "maturity"; they were older now, more settled, and had assumed family responsibilities. World conditions, said many, caused them to reflect and, in reflection, they found God and religion of increased importance.

In some instances "conversion" had been experienced and the spiritual glow was manifest. Several wanted sincerely, to be "a good father" or "a good husband" and related their religion to these objectives. Marriage itself contributed to a higher appreciation of religion for a few, and many found happiness in religious work. Only six men said they were presently separated or divorced, and 1,481 were unmarried. Thirty-seven regarded religion with improved attitudes because of combat experience.

Only thirteen men stated that religion was less important now than it was when they were last in service. A few had "married out of the church" and had consequently become bitter because of sundry recriminations contingent upon their action. Two regarded religion of less importance than formerly through the enlightenment of "education." On the fingers of a single hand one could count the few who were irked at the "commercialism of the churches" and gave that as the reason for their considered lesser opinion. "Church laws" had proved too harsh for two others. One placed religion in the category of folklore.

Twenty-seven men had no opinion, or claimed little previous active service. Nearly all of the great majority whose opinions remained "unchanged" believed in God and viewed religion as an asset.

One thousand six hundred and nine (1,609) men stated that their mothers were members on some church roll and 1,194 of these claimed their mothers were "active" in church work. The fathers did not fare quite so well. One thousand three hundred and sixty (1,360) fathers were reported to be church members but only 850 of these were considered "active." Four hundred and nineteen mothers (419) and 668 fathers were reported deceased or inactive. Only 61 mothers "seldom or never" went to church. Fathers in this classification numbered 195. Three hundred and nineteen (319) didn't know about their mothers in this connection and the actions of 502 fathers toward church life could not be accounted for. Fifteen percent of the mothers were placed in the "occasional" group functionally, and here again the fathers excelled with almost 25 percent non-practicing religiously.

All 2,000 men were being recalled to defend democracy. We asked them: "To what extent do you think the democratic institutions of 'our way of life' are supported by religion?" About 84 percent—1,687 persons—stated that religion is basic to democracy and supports it. Twenty-four individuals thought religion has nothing to do with democratic

principles. Another 180 checked, "Religion may help some but is not a necessary part of democracy." No opinion was expressed by 137 men on this question.

HOW DO WE CREATE THE MEN WE NEED?

Are these the men who fly our machines? Is it reasonable to suppose that for the same geographic area a similar sampling now would greatly differ? The obvious limitations of the survey have already been admitted—but what are some of the significant reflections of our study? Updated, we'll hazard a few guesses:

1. Only a few can qualify to fly today. These have placed upon them a terrific physical, moral, and mental burden.

2. A very large majority—nearly all—are believers in God, who seek to do his will, consider themselves his instruments.

3. Most of them clearly see the moral issues of our times and are prepared to take a stand for God and country. Even though they may gripe at length, they are prepared to make very considerable personal sacrifices if needed. (Good counseling helps at this point.)

4. There is a close correlation between preservice church and Sunday school training and the achievement of the desirable attributes of character.

5. There appears to be no other "common denominator" that even begins to parallel religious idealism in the total life of many. Most believe that religious faith is basic, existent, terrifically important, and the *only* idelogy we have capable of matching and defeating Russian communism.

How can we assure reliable moral responses in the Air Force pilots of tomorrow? Most of tomorrow's flyers are running around our bases today. They are the sons of those statistically described above. Primarily, they are our sons.

If it be true that religion furnishes the best type man—that "all men are religious"—why not deliberately, by precept and example stimulate interest in chapel attendance, in building and furnishing chapel and religious education facilities of merit? More forthright support of those religious activities that create the product we must have is clearly indicated. Current achievements are noteworthy.

Again, may it not be true that we spend far too many million negative dollars in correction of actions that should never happen—in apprehending, confining, mending, medicating, trying and punishing young men who "go wrong," rather than in taking strong moral educative steps designed to inculcate the norms of acceptable behavior?

Why not experiment with a 100 percent increase in positive character

building, patriotic and preventive education, capitalizing on the deep religious proclivities of over 95 percent of the group? Would this result in a more than commensurate reduction in the negative dollar expenditure today, and of our commensurate cost in reputation?

Positive group dynamics and expert personal counseling can save untold Air Force dollars, making these dollars available for our primary mission.

The average numbered Air Force expends only about 10 percent as many dollars for total chaplain activities and facilities, personnel services (including recreation, education, and other nonappropriated morale items), and ground safety, as are spent on services and facilities for patroling, apprehension, legal processes, air police, and curative medicine as applied to reasonably preventable cases. This is an imbalance in desirable emphasis on economy.

In all of our testing for physical and mental minimums, we have yet to find the answers to two most troublesome, costly, and elusive questions—how to meet *conduct minimums* in all airmen; and how to assure mature, sacrificial responses in *all* the men who fly.

Persons spiritually controlled and restrained are imbued with the best possible discipline—a discipline emanating from within, requiring only direction from without. Such persons are deterred from foolish and costly action by their own high standards. They have an ever-present invisible means of support. Their motivation is high, their performance is correspondingly assured, and their leadership is inspired.

In achieving missile might we cannot afford moral mite. America's moral might is her greatest asset.

Hence the continued place of the church in our way of life. And hence the assured presence of the chaplain with the magnificent men who fly.

END

QUOTES

If you're too big to willingly do little things, you are probably too little to be trusted with big things.—*Defender.*

Criticism is the one thing most of us think is more blessed to give than to receive.—*Society of Automotive Engineers Journal.*

After 20 centuries faith continues to remain the most adequate insurance against adversity.—Douglas Meador in *Matador Tribune.*

Any success which leaves a bad after-taste is failure.—*Megiddo Message.*

By Robert T. Anderson

TE HAS A FATHER

THE OTHER DAY I was on my way to the office when I saw Te hacking away with a machete at the tall, tiger grass around the chapel. He looked hot and tired. I shouted to him, "Hey, Te. Still happy number one boy-san?" Usually, he'd flash his winning smile and would shout back, "Yes, Sir. I am happy!" Today it was different. He said nothing. He kept on cutting, hacking madly at the tough grass.

I knew that this was not like Te. He always had a ready smile and a quick reply to my jesting. I went over to him and said, "Te, what's wrong? Why are you not a happy boy-san today?"

Slowly he got up. His face, young, thin and copper-colored, showed me that something was bothering him. Something was very wrong. "What's wrong, son?"

With his dark eyes, he looked into my questioning face, and said, "Sir, do you really want to know what is wrong? Why I don't smile today?"

"Of course, Te," I fired back gently and firmly.

Then he told me. He told me of his mother and father who died two years ago. Te told me how he missed his father and mother. How they lived a happy life in a little thatch-roofed house in Di An, just 10 miles northeast of the big city of Saigon. He told me of school. Of how he learned to read and write. I listened. I listened attentively. I didn't want to miss a word for I liked and respected this kid. He was a good boy and full of life like any other seventeen-year-old kid anywhere else in the world. Yet he was different. Te had no parents.

Te ended his words the same way that he had begun them. With tears filling his eyes, he said, "My Mum and Father are dead. I cannot be a happy boy-san!"

"Te, I'm sorry that your Mum and Father are dead. My father is dead and my kid brother died during the war. My father and brother want me to be happy. Just like my father and brother, your Mum and Father want Te to be a happy boy-san!" As I said this, I looked him squarely in his eyes and placed my hands firmly on his shoulders. He got the message.

"Sir, you talk to me like a father. I'll be your son and you be my father. OK?"

"Yes, Te. Now smile and be a happy boy-san!"

I went on to the office.

That night I could not help but think of Te. He brings life to our everyday work in Vietnam. He sweeps the chapel and cuts the grass. But he brings life to our chapel and our staff, I reflected. Well, what about this kid, Te?

Compellingly, I picked up a pencil and a dirty piece of paper and wrote:

TO TE—MY LITTLE FRIEND

Te is the name of my little Vietnamese friend.
Te, to loving parents, our God did send.

He grew to be a fine fourteen-year-old lad.
During those years, wonderful parents he had.

Te, those years, played like any growing boy.
Those years were filled with youthful joy.

Then one day great tears burned his eyes.
The VC shot his parents; caused them to die.

Bitter sorrow and loneliness fill his heart.
Showing everyone war's hell and cruel part.

His thin, scarred body portrays the effect
Of abhorrent evil you and I can never forget.

Te reminds everyone that our God above
Taught all people the value of brotherly love.

Now God shows this love to you and me,
In the lives of Christ and Te and their calvary.

The world hears their plea this day.
"Father, forgive them. Forgive them, we pray!"

Yes, Te is war-wounded and has scars that speak. His life is not filled with dramatic heroics. But he, like thousands of other orphan children and youth in this country, lives a hero's life. He now has a hope for tomorrow because somebody cared today.

"Te, how are you?" I asked inquisitively the following day.

He said, with a big smile on his face, "Sir, I'm number one happy boy-san! I've got a father."

END

AT YOUR SERVICE

Unity Trends, published twice a month, except August, is a review of ecumenical news embracing all the Christian churches. It is new and different and is sponsored by both Catholic and Protestant agencies. It is a publication of *Our Sunday Visitor*, Inc., in collaboration with Faith and Order, National Council of Churches. In the bulk, minimum 10 copies, the magazine sells for 10 cents per copy. Regular subscription rate is $3.00 per year.

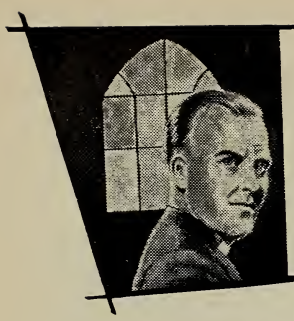
The aim and goal of *Unity Trends* is to present news, developments and documentation that will further the ecumenical movement. The publishers believe that "an open exchange of ideas will result in increased communication between men of good will, to the benefit of all Christianity."

Avant Garde Records of 250 West 57th St., New York City, 10019, has a fresh and interesting selection of religious recordings—jazz masses, new folk songs, spirituals and ballads of great interest to youth groups or coffee house situations. A recent offering is entitled: "Keep the Rumor Going—God is Alive," sung by Robert Edwin.

The "high cost of dying" has become of increasing concern to many people—bereaved families, ministers, labor welfare directors, doctors. Some have found a way to arrange for appropriate, dignified funerals at a moderate cost.

How this can be done is outlined in *Funeral Costs and Death Benefits*, a Public Affairs Pamphlet by Sidney Margolius, a leading expert on consumer problems. In this pamphlet Margolius discusses the pricing system for funerals, suggests how to keep costs modest, and summarizes the financial benefits that may be available to meet the expenses. The booklet is available for 25 cents from the Public Affairs Committee, 381 Park Avenue South, New York, N. Y. 10016.

The article by CPT Richard G. Hutcheson, Jr., CHC, USN, entitled "The Chaplain and the Structures of the Military Society" has been so well received that reprints have been made of it. The 12-page reprint is attractively printed and sells for 15 cents per copy; or 10 cents in lots of 100 or more. This is to cover cost of printing. Order from THE CHAPLAIN, 122 Maryland Ave., N. E., Washington, D. C. 20002.



PREACHING CLINIC

JAMES T. CLELAND

A Good Friday Book

IN FEBRUARY, 1931, *The Meaning of the Cross* was published and I bought a copy of the British edition for 3/6 (around $1.00) and sent it to my fiancee in America for Easter. (I sent her so many books over a three-years trans-Atlantic separation that I had to marry her to lay hands on them for my library!) In 1959, the volume was reissued in the U.S.A. by Scribner's ($2.50), and I had the honor of writing a new Preface for it. The author was Henry Sloane Coffin, my own Father-in-God, who found me my first job in America, who officiated at our marriage, who gave the charge at my ordination. A review of the 1959 edition says that it "brings back into print one of the most famous books of a former time," adding "it is good to have this book in circulation again." Because I believe that, I am devoting this article to it. To my best knowledge, it is still in print.

What was Dr. Coffin's hope in writing this volume? He tells us in his Foreword: that people who had heard him lecture on the subject "might have the material in permanent form to study and think over and adapt for their own uses." Let us now look at it for our use.

Chapter I: *What Crucified Christ?*

There were eight persons or groups of persons who did to death our Lord. Can you figure out who they were? I'm not going to tell you, because I want you to read the book. Moreover, you and I had better know them, because

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

they still put Jesus to death. Here are sermonic primers and illustrations aplenty for a Lenten or a Holy Week series. This is no exercise in ancient history or dilettante study. It is an analysis of the perennial situation of a society which cannot stand those people who are either too far above or too far below the accepted religious and ethical standard. Given these recurring average folk, then crucifixion is inevitable. Worse than that: these eight persons or groups of persons are not only currently *about* us, they are also *within* us. The first chapter does not suggest that this volume may be described as "a cheery, wee book."

Chapter II: *Why Did He Have Himself Crucified?*

Is Christ's death just another murder, albeit a judicial one? Or, is it a suicide? Jesus acted deliberately: "No man taketh it [my life] from me, but I lay it down of myself" (John 10:18). He deliberately died for what he believed in, though "up to the very last He was of two minds as to the event—He prayed for escape from the terrible ordeal of a violent death, and He accepted it as His Father's will for Him, explaining it as the Divine method of achieving His purpose" (Pp. 49-50. All references are to the 1959 edition.) In succinct, brilliant and exciting paragraphs, Dr. Coffin sketches the great moments in Jesus' ministry: Baptism, Temptation, Caesarea Philippi, Transfiguration (many of us would ignore that!), Palm Sunday, Cleansing of the Temple, Gethsemane, Crucifixion. Here is the material for a study course in six or eight meetings—a class for students willing to ask serious questions and to hear surprising answers, such as: Jesus was baptized for the remission of sins (Pp. 51-52); the temptations are still the ones which the *church* (the body of Christ) has to face; Peter's confession is the affirmation of both understanding and misunderstanding (Pp. 61-62). You will be as captivated as I am.

Chapter III: *How Shall we Interpret the Cross?*

This is the theological chapter. Dr. Coffin described himself as a "liberal evangelical," and he stressed both the adjective and the noun. And remember what Reinhold Niebuhr said of him: that he had to unsay fewer things than any other comparable religious figure of his day. He was Christocentric, biblically oriented, willing to reinterpret, and thrilled with tradition—all at the same time. He looks at the cross from five perspectives. "Sin and the Cross" is first—and the first sin is "gossip" (P. 90)! Then follows "Suffering and the Cross." The discussion here reminds me of an interesting contrast which I have never made the basis of a sermon, but which you may want to tackle: Determinism *accepts* the inevitable; faith *co-operates* with the inevitable. The third section, "Atonement and the Cross," looks at Jesus as victim, victor, substitute and savior. "Man and the Cross" shows how highly God valued men in that he would allow his Son to die for their benefit. The last perspective is "God and the Cross." Jesus shows us what God is like: the one who cares for us when we are careless; who loves us when we are unlovely; who forgives, not cheaply, but freely. We may not believe every

aspect of this, but we are dullards if we are not moved by it for our own sakes and for the sake of our people.

Chapter IV: *What Must We Do Because of It?*

Theology without ethics is a vain thing. So the author moves on to the "so what?" Perhaps the tenor of this chapter is best caught by a catena of quotations. "Life is a series of adventures prompted by love" (P. 127). "The cross is the conspicuous mark of this [venturesome] moral frontier" (P. 132). "They will be his disciples in Galilee, but they are not ready with Him to set their faces toward Jerusalem" (P. 133). "Sin-bearing ministers alone can represent the Saviour of sinners" (P. 144). Then follows a succession of illustrations of "the ministry of reconciliation" in war, industry, crime. In the last pages Dr. Coffin reveals the secret of his book, which he had kept hidden but which was always basic and central: "We cannot preach the cross and expect to create a commonwealth of similar devotees of man unless we also preach the resurrection" (Pp. 158-159). The Easter faith is not that "Jesus survived death" but that "Jesus was alive in power with and among his disciples in this world" (P. 160). That was the victory for our Lord; that is the confidence which we bring to an understanding of the meaning of the cross.

My mother in Scotland often browsed in this book. One of my former assistants, who has worked for you, rereads it every Lent. Mrs. Coffin wrote me: "I love this book of Henry's most of all that he has written." I was glad when Scribner's asked me to write the Preface for the new edition. I had always hoped that Dr. Coffin would write a foreword to a book of mine, but I did not become print soon enough. Maybe I shall be remembered only because my name is linked with his in this worthy book. END

BITS OF NEWS FROM THE VA

Veterans of the Vietnam Era, who served after August 4, 1964, are being discharged from active duty at the rate of 67,000 a month.

Three quarters of a million veterans receive hospital treatment each year in the 166 V. A. hospitals.

There was a record 26 million veterans in civil life in the U.S. at the end of 1967.

Veterans and their survivors received a total of $4.4 billion in compensation and pension checks during 1967.

The 166 V. A. hospitals are affiliated with 76 of the nation's 88 medical schools in a partnership that provides better medical care for veterans and helps to train half the nation's new doctors in 20 fields of medicine.

Circuit Riding Chaplains Given New Spur

CIRCUIT RIDING, a term commonly used to describe the activity of the pioneer minister, is rapidly gaining prominence again within the U.S. Air Force Defense Command.

Chaplains "riding the circuit" at the rate of nearly one million miles a year are finding a new concept of character education, entitled INSITE, invaluable in penetrating the lives of the more than 20,000 airmen stationed at 120 remote radar and fighter dispersal stations.

The idea for INSITE was derived from the combination of two words, "site" and "insight," and strives to bring some insight into site living. The 15-minute, illustration supported program is designed to aid single and married airmen alike in creative and constructive living in their frequently isolated and isolating environment while developing mature and responsible manhood. The program is designed especially for personnel at nontenant stations.

The program was officially approved in February, 1967, by General Herbert B. Thatcher, then Commander of Air Defense Command, and by Chaplain, Major General, Edwin R. Chess, Chief of Chaplains, USAF, and during its first series has drawn wide acclaim from site personnel.

An NCO from Arlington Heights AFS, Illinois, expresses satisfaction with INSITE as a "program geared to the troops; it speaks our language." A commander at Baker AFS, Oregon, stated that it is "the greatest program ever concerning the matters of site living." A chaplain, after his presentation at Sault Sainte Marie, Michigan, states that the "dialogue between the chaplain and station personnel which developed after the presentation was the finest I have ever experienced."

Site personnel generally take great pride in the fact that INSITE is designed specifically for them. The INSITE presentation is the outgrowth of the continuing desire of the

commander and his staff to provide site personnel with an environment which is conducive to personal development, spiritual fulfillment, and career progression.

INSITE provides pointed mental and spiritual challenges to each station personnel whether he is a first-term airman, a senior NCO contemplating retirement, or a young officer who is on a first assignment just out of college.

The emphasis of the program is an exploration of the tremendous potential in each individual for creative and constructive living regardless of the environment or geography. Site visitation chaplains find this channel of concern extremely effective as an immediate entree into the site environment upon their monthly visits.

The presentation itself is brief, pointed, and, where appropriate, entertaining. Simple visual aids are incorporated into the presentation. Permission has been granted by creators of several comic strips, including Mr. Charles M. Schulz and Mr. Mort Walker, for use of cartoon characters appearing in "Peanuts" and "Beetle Bailey." Similar assistance has been provided by numerous publications.

Circuit riding site chaplains have taken the INSITE message to Air Defense Command site personnel from Greenland, through Labrador, along the Canadian border, to mountaintop stations in Oregon and Arizona, down into the Gulf of Mexico, and the length and breadth of the United States—wherever site personnel are located. After the presentations, invaluable contacts have been made in dining halls, assembly areas, and casual station meetings. Topics for the presentations are as varied as life on the station. They discuss adjustment, loneliness, self-image, integrity, self-control, resources for living, maturity, and on and on.

As the first year of the INSITE Program ends, its effectiveness portrays a long and useful life. With the full concurrence of the present Commander, Lt General Arthur C. Agan, Jr., the material for each presentation is prepared by the Office of the Command Chaplain, Headquarters, Air Defense Command, Ent AFB, Colorado. END

A sample lecture

Integrity

1. *Integrity*. Its nature. It cannot be bought.

(Visual Aid: Slide 1)

a. The man of integrity is genuine, characterized by sound moral principles and moral courage.

b. Integrity is doing in your daily life what you know in your heart and mind to be right.

c. Integrity is the cohesive quality of life, the invisible integrating force, motivating the man to obedience to the unenforceable, "What you do when no one is looking."

d. Integrity is an inward "quality," personally generated.

e. A good example of integrity is found in Robert Bolt's play, *A Man For All Seasons*. Paul Scofield admirably portrayed Sir Thomas More, who was a man of integrity. Sir Thomas refused to abandon his moral convictions in spite of the urgings of the king, with his inducements and entreaties; his family, with their pleas; and his friend, the Duke of Norfolk's urging; his peers, who had already taken the oath.

2. *Integrity can be sold*—too cheaply.

(Visual Aid: Slide 2)

a. This seems to be the day of "easy come, easy go." Lax moral standards are highly publicized. To some, integrity is a "luxury" they cannot afford.

b. The new "ideal" seems to be: the smart operator; the corner cutter; the professional cynic; the beatnik—whose only integrity is his lack of conventional behavior; or "peacenik"—who burns his draft card and takes part in protest marches.

c. "Situational ethics" and "relative morality" are the modern approaches. Nothing is worth holding onto or working for. The cry fills the air: "Look at the world you've given us." But the *criers* owe it nothing.

d. Getting by is good enough. So we let a few flaws slip by in our job performance. It may cost the lives of a few fellow airmen. Why worry about quality performance; why kill ourselves when "they" owe us a living, anyway?

e. It all adds up to a sellout.

(1) If we refuse to compromise, to play it cool, we're an eager beaver, a job killer, or a square.

(2) But who is the square? "He is the man who never learned to get away with wrongdoing. A Joe who volunteers when he doesn't have to. A guy who gets his kicks from trying to do something better than anyone else. A boob who gets so lost in his work that he has to be reminded to go home. A fellow who laughs with his belly instead of his upper lip. A slob who still gets choked up when the band plays "America the Beautiful." His tribe isn't thriving too well in the current climate. He doesn't fit too neatly into the current group of angle players, corner cutters, sharpshooters and goof-offs. He's burdened down with old-fashioned ideas of honesty, loyalty, courage and thrift, and love of country."

f. Men don't sellout when they realize they have something priceless, worth keeping. The POW's who were easy victims of communist propoganda sold out because they had "nothing important" to lose.

3. *Integrity begins with "I" for INDIVIDUAL.*

(Visual Aid: Slide)

a. "I" can only "pass the buck" so far and so long until eventually I must face myself as a person of integrity—or a phony.

b. You are your word, whatever the word is worth, in relation to those you work with, live with, love. You reflect the soundness of your marriage vow; the self-respect necessary to a family man or a single man.

c. Sergeant Bruce F. Cushman, a Personnel Specialist, caught the spirit of integrity in the way a man does his assigned duty with vigilance, initiative, and enthusiasm, and it was chosen to symbolize the excellent management of personal resources and dedication to duty throughout Air Defense Command. Such "integrity" is identified with the USAF program of Zero Defects, but it has always been an important motivating factor in our work and will always be necessary.

(1) Such integrity is a challenge to a brand of workmanship that does not tolerate being slipshod or a second-rate performance.

(2) We could preempt "Initiative" and place "Integrity" in the VIE symbol.

(3) Integrity is the keystone of all dedicated effort—as success or failure of a program depends upon its presence or absence.

Can I Do About It? Integrity must be applied—to your circumstances. (Visual Aid: Slide 4)

a. We can talk integrity in far-away places—or even in areas of the site where we feel no responsibility, but we must face it: What can I, must I, do about it?

b. You are a link in the chain of integrity—but what sort of link?

c. How do you improve the ingredients of personal integrity?

(1) By replacing *excuse-making* with *acceptance of responsibility.*

(2) By replacing blaming others with an *examination and correction of your own faults.*

(3) By replacing the *desire to follow the crowd* with being *true to your own convictions.*

(4) By replacing *wavering positions* with *firm decisions.*

(5) By replacing the *get-by attitude* with *accomplishment.*

(6) By replacing *fuzzy thinking* with a *desire for the highest and best.*

(7) By replacing *expediency* with *sound moral principle.*

5. *A recipe for integrity:*

(Visual Aid: Slide 5)

a. One cup of insight into your own life, a pound of promises kept, plus a dash of concern for your fellowman, mixed well into every area of your life.

b. A plane, a life, a country could easily have its course altered by your ingegrity—or lack of it. You are important. Make your contribution a constructive, lasting one.

RELATED FILMS

SFP 824	Teenage Code (P) (Recommended for Teenagers)
SFP 858	Christian Honesty (P)
SFP 1495	The Man in The Blue Suit (ML)
SFP 1501	Where Your Heart Is (P)
SFP 1518	A Handful of Ashes (P)

END

QUOTE: Don't be a carbon copy of someone else. Make your own impressions. —*Grit.*

BUT A SMILE IS FREE

I HEARD the latch on the gate click.

"Here's the old flower woman again," called Roxanne from the bay window in the diningroom. "Take care of her, dear," she added. "But do be nice to her."

I walked slowly to the front door. I had "taken care of" this flower woman many times. She came to our door every Saturday morning, always carrying a heavy basket of cut flowers. I knew she must have walked a great distance.

Each time the old woman came I shook my head. We had an overflowing garden, with neighbors eager to share their blooms. Each time I explained this to the old woman. Each time she smiled sweetly and thanked me, as if my "no" were a gift.

I opened the door with a guilty feeling; once more I had to perform this unwelcome task. I wish Roxanne would handle this, I thought. It's all very well to say "be nice to her."

The old woman's face vied with the rich golden glow from her basket of daffodils. Her clear blue eyes looked into mine. "Would you like some flowers this morning, sir?" she asked.

And she smiled.

I could stand it no longer. I reached into my pocket and counted out her modest charge. She turned and left with the same sweet even smile on her face that she had always given me before. I stood in the doorway watching the old woman's retreating form. I held three huge bunches of daffodils in my arms.

My wife came up quietly behind me. "I asked you to be nice to her," she said. "I didn't tell you to buy her whole basket."

I turned slowly. "I didn't buy the flowers," I said. "I bought her smile."

—Edgar F. Wright

By Merle N. Young

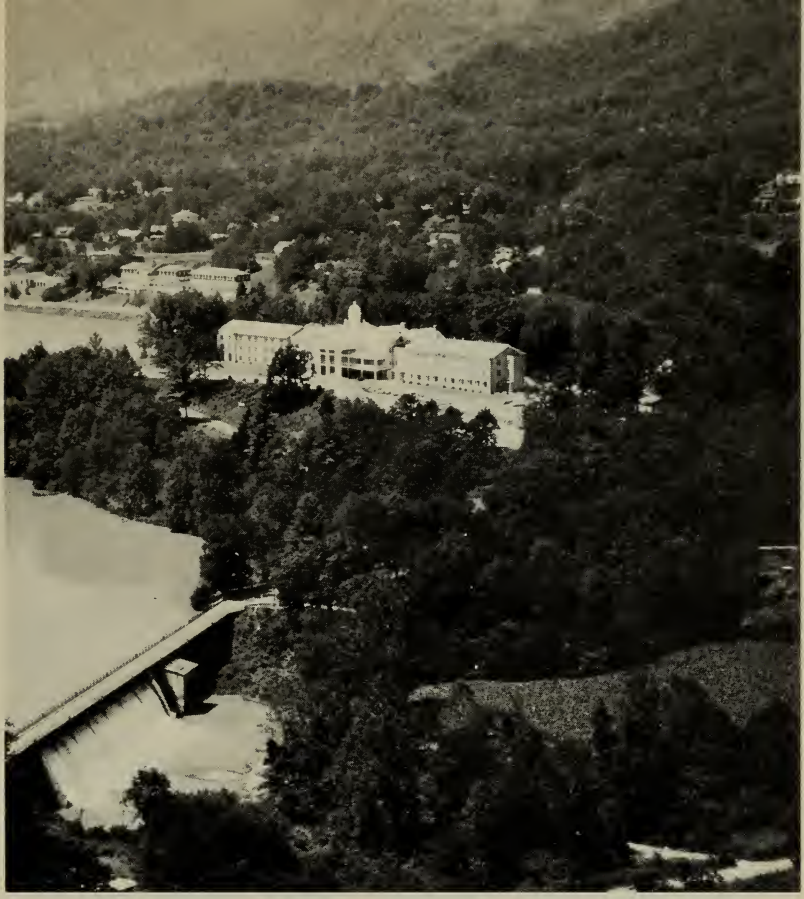
CAPT Merle N. Young, CHC, USN (Ret.)

Interpreters' House Provides "Excellent Things"

A FORMER Navy chaplain, Captain Merle N. Young, CHC, USN (Ret), after a year of study at the University of Edinburgh, has become Director of Ecumenical Relations at Interpreters' House, an affiliate of Lake Junaluska Assembly, Lake Junaluska, N.C.

Interpreters' House, chartered by the State of North Carolina, May 8, 1967, is housed at Lambuth Inn, a large hotel overlooking Lake Junaluska in the heart of the Great Smoky Mountains. It is a year-round center for ecumenical dialogue, study, worship, and discussion of the contemporary ministry. Eight three-week seminars are conducted annually for civilian pastors, chaplains, and other religious leaders. Lecturing fellows are drawn from leading seminaries and universities, and include President James I. McCord, Princeton Seminary, Dean Robert E. Cushman, Duke Divinity School, Father Edward A. Maziarz, Loyola University, Father Cuthbert Allen of Belmont Abbey, Dr. Edmund A. Steimle of Union Theological Seminary and Dr. Julian N. Hartt of Yale Divinity School. Chaplain Young will participate in some seminars and maintain liaison with denominations, chaplaincy commissions and agencies, chaplains of the armed forces, other groups interested in retreats and convocations, and resident fellows at Interpreters' House.

This unique venture is under the guidance of Dr. Carlyle Marney, noted



Lambuth Inn, Lake Junaluska, N.C. In this hotel is located Interpreters' House.

Baptist churchman who has conducted retreats for clergymen of many denominations, and has lectured at leading universities and seminaries of America. He has also conducted training seminars for Air Force and Navy chaplains; the latest held at Norfolk and Pensacola in the summer of 1966 for east coast Navy chaplains.

Interpreters' House takes its name from *Pilgrim's Progress.* Pilgrim had heard "We make no objections to any . . . they are in no wise cast out," and he seeks "excellent things such as would help me on my journey." The intention of the new Interpreters' House is to provide "excellent things" for clergymen of all churches, races, ages and educational backgrounds, and to promote personal recovery, the

Dr. Carlyle Marney, noted Baptist clergyman, is one of the guiding voices of Interpreters' House.

effective communtication of the gospel, and a climate of compassion and concern where any man in any calling may become Interpreter to any who can hear. One to five-day conversations and retreats will also be conducted for chaplains and church groups, laymen, educators physicians, business and professional groups.

Armed Forces and Veterans Administration chaplains are invited to visit Interpreters' House at any time, and to send inquiries for further information to Chaplain Merle N. Young. Address: Interpreters' House, Lambuth Inn, Lake Junaluska, N.C. 28745.

END

SOME PEOPLE ARE LIKE

Many people are like wheelbarrows—no good unless pushed.
Some are like canoes—they must be paddled.
Some are like kites—they fly away unless you keep a string on them.
Some are like footballs—you can't tell for sure which way they will bounce.
Some are like balloons—full of air and easily deflated.
Some are like neon lights—they go on and off.
Some are like kittens—they purr when petted.
And some, we make haste to add, are like a good watch—open faced, pure gold, quietly busy and full of good works.

—From *Third U. S. Army Chaplains' Newsletter*, December, 1967.

VISIT MAXWELL AFB

Last November, seven members of ecclesiastical endorsing agencies, accompanied by Ch, BG, William L. Clark, Deputy Chief of AF Chaplains, made a 3-day visit to Maxwell AFB.

During the three days they learned of the mission and operation of Air University; the Civil Air Patrol; the Chaplain School; the Academic Instructor and Allied Officer School; the Squadron Officer School; the Warfare Systems School; the Aerospace Presentations Team; and the chaplain's program of the Air Defense Command's 14th Air Force.

During their stay the visitors were guests at graduation ceremonies for students of Class 67-D Chaplain Orientation Course.

Two of the visitors to Air U: the Rev. Dr. Wm. J. Reiss (left) and Monsignor Joseph F. Marbach (right), chat with Ch, COL, John F. Denehy (second from left) commandant, Chaplain School; and Ch, BG, William L. Clark, Deputy Chief of AF Chaplains.

CHAPLAINS AT MAXWELL AND FROM THE CHIEF'S OFFICE POSE WITH VISITING CLERGY. *First row* (left to right): White, Marbach, Clark, Reiss, McLaughlin, Carr. *Second row* (l to r): Cyril Best, George Cummins. *Third row* (l to r): Todd, Pullen, Fitzgerald, Hanson, Groome, Folkers.

By William E. Paul, Jr.

On Remembrance of Things Mirrored

SOLDIER OF GOD, did you glance at yourself in the mirror this morning, with a sigh or a groan, perhaps, or a gasp? Or maybe an approving chuckle, a knowing wink, or some exuberant song? The chances are pretty good that you did take a look. But then what? Did you go away and at once forget what you looked like? Too bad. You really ought to have looked more closely, and remembered what you saw.

For instance, you might have seen a bank president reflected there. You know, the calm, dignified, important type. Never at the office earlier than, say, 0900 hours, and seldom there past 1530 hours—with a leisurely, dignified lunch in between. And talk about inspired scheduling, so that the entire highly civilized routine is almost never upset! Always someone on hand to keep the early birds happy, to mollify the latecomers, and to soothe the over-sensitive who complain about your tardiness. There's even a prevailing philosophy to go with the image, about how a chaplain ought to be a model of dignity and restraint, quite above this business of regimentation and scurrying about; let the eager beavers, the world-savers worry about little details like duty hours and appointments and overtime.

Or maybe you saw Careless Clyde in the mirror, worse luck! Rather gaudy image, all things considered—shaggy hairdo, vertical *and* horizontal creases everywhere, and carelessly placed insignia that look like wrought iron; religiously (you should excuse the expression) neglected footwear, and even some mismated items of uniform. It's a rumpled, studied casualness that befits one preoccupied with things out of this world—the eminent

Divine, without a tremor of conscience in front of those mundane service members into whose ears are dinned philosophical truths like "spit and polish," "neatness, neatness, neatness," and "shape up or ship out!"

Probably quite a few saw a quaking aspen in that mirror. There are plenty of them around. Man-pleasers, first and foremost. They come on with a case of the vapors at the sight of eagles and stars on someone's shoulders or collar. Their sweet dreams are filled with super-duper efficiency ratings and indorsements; their nightmares, with Damoclean swords of merely outstanding ratings and indorsements. Unwholesome professionals, always testing the winds for signs of how things are going for them. They worship at the altar of an ancient pantheon of over-weening ambition, personal expediency and security; now and then, they bring a sacrificial offering of principle to lay on the altar.

Some mirrors reflected the men's men, the stalwarts in constant pursuit of the masculine line. Their talents show in the skillfully-memorized lusty story, at the gaming tables, in the careless use of products of the brewing and distilling arts. Some of the more ebullient even acquire a certain facility in "milder" profanity and vulgarisms, just to make sure everyone knows how manly they really are. These fellows strive mightily to be all sorts of things to all men (and something special to many women, too, I'm afraid)—experts at the common touch, the ribald laugh, the big handshake.

And let's not forget the big organizers who glanced at themselves and move on—in an organized way, of course. The busy, busy, busy ones, skilled in the mysteries of the effective phone call, the amazingly productive memo, the judicious aside, the expertise of management (getting someone else to do the job). Ah, they do get things done, don't they! They've got statistics piled on statistics to prove it, too, with training aids to punch home the facts. Programs for everything and lots of action everywhere—dazzling footwork, keep things moving, that's the ticket. Don't move it, salute it or paint it—organize it!

See what I mean, Chaplain? You really ought to have looked more closely at yourself in that mirror this morning, and remembered better what you saw! Of course you're not all bank presidents, Careless Clydes, quaking aspens, men's men, or organizers, not entirely. But there's enough of each in your makeup and mine to give us pause to ask just how well each of us knows himself, and to drive us to some self-examination and self-testing and self-evaluation. We need some remembrance of things mirrored, as soldiers of God.

END

It's smarter to get set before you go ahead than to go ahead and get upset. —Hal Cochran in *Scripps-Howard Newspapers.*

By Mildred Fielder

The Laser in Space

RIDE A LASER beam to the next stellar system? Though it sounds very much like straddling a sunbeam and traveling at the speed of light, scientists are beginning to think it can be done.

The laser is a fairly new phenomenon, discovered only in the last few years, but uses for the narrow beam of light are multiplying rapidly. Dr. Charles H. Townes in 1951 conceived the principle of microwave amplification by stimulated emission of radiation, which he called the maser, and from that he and Arthur L. Schawlow extended the principle to the higher frequencies of the visible region, or light waves, which created the laser. In late 1959 Theodore H. Maiman managed to produce the first laser beam through a rod-shaped ruby crystal emitting a narrow coherent beam of light which could do fantastic things.

Laser beams have been used to advantage in medicine and surgery, for chemical analyses in industrial purposes, as an art detective in evaluating century-old paintings, for piercing the darkness of ocean waters, as gyroscopic devices on ships—there seems to be no end to the possibilities. It is of primary interest that the laser beam is proving to be of utmost value in space exploration.

In December, 1965, Gemini 7 astronauts had laser equipment for spacecraft-to-ground voice communications, a modest use of the beam when it is already known that one laser beam can carry all the radio, TV, and telephone messages of the world simultaneously. With its communication carrying possibilities, it is believed that lasers can be developed as means of sending rapid, efficient messages from deep space probes to earth, or to search for missiles and satellites in place of ordinary radar.

These are important needs in the space program, but not quite so fantastic as the proposal made recently by John H. Bloomer that space travelers can use a mile-wide laser system orbiting 60 miles away from earth to push a spacecraft to enormous

speeds in traveling to other planets. Bloomer works on computers and design for Philco Corporation, in Sunnyvale, California, and his theory of space travel has caught the attention of the International Astronautical Federation.

According to his theories:

A giant mirror will collect solar energy to power a spacecraft across 25 trillion miles of void to Alpha Centuri, the sun's nearest stellar neighbor. The trip—one way—will take 17 years.

Alpha Centauri's distance is measured in light years, he says, and is 4.3 light years away. In order to reach that distance, the light of the sun itself must be utilized. Bloomer suggests a system of vast mirrors and lenses orbiting the sun and working in conjunction with a very large laser. The mirrors would collect solar energy and focus it into the laser, which would convert the sunlight into "an extremely powerful concentrated beam of light" which would flash toward a spacecraft driven by an ion motor for a constant source of power.

The star seeking spacecraft would be accelerated for 14 hours, to about 46,000 miles a second, almost one fourth the speed of light. The beam would be switched off when the spacecraft penetrated about 200 million miles of space on its 17-year voyage to Alpha Centauri. The vehicle would then coast the rest of the way.

Certainly if a spaceship was headed for a planet in our own stellar system the voyage would take considerably less than 17 years to accomplish. In fact, we can envision space trips of a couple of months, more or less, if the problem is refined as scientists work on it.

The laser beam is understood by scientists who are also interested in space travel. Together—who knows for sure?

Anyone for sunbeam and laser travel? END

"CH" FOR WHAT?

A recent shipment of supplies destined for use in an addition to the Chapel Center at Tan Son Nhut Airbase, Vietnam, bearing the office symbol (CH) ended up at the base dining hall. The explanation? Someone thought "CH" stood for "Chow Hall" and that is exactly where the items were located.—Lewis H. Miller, Jr. Ch Maj, USAF.

SHOULD CHRISTIANS SEEK TO WIN JEWS?

"The fact is the missionary impulse is central in Christianity . . . and to ask Christians to forego proselytising is to ask them to cease to be authentically Christian."—Dr. Samuel Sandmel, Jewish scholar, in *The Saturday Review of Literature*, December 3, 1966, p. 43.

By Paul K. McAfee

The Chaplain and Public Relations

THE CHAPLAIN is his own "publicity man."

As the spiritual leader of his military community, the chaplain should know the objectives to be achieved through a public relations program. He is not expected to be an expert in the field. But it would be to his advantage to note that professional public relations directs *every activity* toward reaching a selected objective.

There are several areas where the chaplain will want to create good will and good public relations. One is with his commander. The commander should be made aware of the religious program, its purposes, activities and present and future planning. Good public relations with his commander can assure the chaplain of support for his program.

Another area where the chaplain will need to create sound public relations is with the staff of which he is part. No chapel program or religious activity can function successfully without the support, advice, and interest of members of the staff. The S-4, for instance, must be coordinated with for logistical support. The comptroller must be brought into the picture in the form of programing and budgeting. A good relationship must be made within the entire staff. The chaplain's public relations must be made in "top form" with them, if his program is to live and grow.

A good working relationship must be established with post units and with any hospital that might be on the installation. The chaplaincy exists to serve men. This means troops. Troops mean units. The units on the post are of primary concern to the chaplain. His chapel may or may not be filled, depending upon the strength of the post. But it will be filled to the degree of his effectiveness in his contacts with the units.

This public relations will take the

form of everything from personal visits to work and play areas, to counseling and preaching. The chapel program is geared to their needs. They must be informed what it is all about. Through media at his disposal, the chaplain disseminates information to them.

Second to his primary duty to troops, the chaplain is responsible to the military dependents living on or near his post. His public relations activities must be arranged to give maximum coverage to them. His choir is made up mostly of dependents, his main source of Sunday school teachers and pupils is from this group. A successful religious program on any post where there are dependents involves a close relationship with them.

Excellent civic and community relations is vitally important to the chaplain. To assist in providing a complete religious ministry for the command it is desirable that the chaplain, with the consent and permission of his commander, contact the clergy and other community leaders.

A cordial relationship with local representatives and leaders of allied activities and civic organizations leads to opportunities for religious, social and cultural exchange between the military and its surrounding community. Some organizations to be considered are veterans organizations, civic organizations, charitable and welfare organizations (Salvation Army, Good Will Industries, Red Cross), and churches and religious organizations.

The chaplain's public relations activity should inform and educate the civic organizations and others with whom he has contact, of such functions where good relationship is established between the two communities. Such activities could be Armed Forces Day Open House, special seasonal activities, (Christmas, Easter), tours of the post at particular times for interested groups, with the knowledge and permission of the commander.

Using Publicity

It takes skill to be successful in the use of the techniques and media in publicity. The chaplain, working as his own public relations man, should know the advantages and disadvantages of the various media. He should learn to write effective copy—stories and articles which are acceptable by an editor or newspaper. This means he must become acquainted with editors and writers of his local papers, and certainly those of his post paper.

He will be submitting copy to these newspapers for publication. Whether a certain news item (important to the chapel program) becomes published will often depend upon how well the item is written and presented.

The Media

The chaplain will work for his public relations activity in the area of publicity. Through the media of newspapers, magazines, radio and television, post daily bulletin, chapel outlets, posters and word of mouth, he will get information out to his public.

Newspapers. Every post has its post newspaper, or if the post is too small and cannot support a newspaper, it will probably publish a weekly newsletter. The post newspaper is under the Information Officer (IO). Everything that is printed in the paper must go through him or his office. This is a readily available outlet for the

chaplain's publicity, giving opportunity to advertise religious programs and activities.

The community newspaper is a normal and excellent news media outlet for the chaplain's public relations. It may be a weekly paper, of tabloid size, going into the community mailboxes. It may be a daily morning or evening paper. In any case, the editor is always alert for good newsworthy material. The chaplain will enhance effectiveness in public relations by getting to know the editor and his reporters. He should visit now and then in the editorial offices.

This means of releasing news to the newspapers includes written releases, personal and telephonic contact and photographs. The means most commonly used will be written release. The editor of the paper will tell you how long your news item must be. Try to follow his requirements as closely as possible. As a rule of thumb, it is better to have a few words over his requirement on word count, than to be short of the count. An editor can cut copy to fit a column space easier than he can stretch copy.

Magazines. The chaplain will not have many opportunities to prepare copy for magazines, or magazine articles, about religious programs on his post. However, now and then he will have something which should appear in magazine publication. This is good public relations, in that magazines are of longer life than newspapers. Today's newspaper is tomorrow's garbage wrapper. But magazines are kept much longer because of their more general appeal. Those which maintain an especially lasting interest are awarded a semi-permanent status in the home and are passed from person to person to read. Articles of interest to magazines might be unusual approaches to Sunday school activities, the chaplain's work among the troops, civilian-military relationship and coordination on some religious work in the community, special holiday season activities that have a unique turn or twist—out of the ordinary.

Every magazine will differ in style and viewpoint depending on its field of interest and type of audience direction. The chaplain should first familiarize himself with a publication's requirements and the style of writing it requires. Attempting to sell an article on the "departmentalizing of Army Sunday schools" to *Better Homes and Gardens* would be as futile as submitting a manuscript to *Playboy* written in a style acceptable by *Link*.

Radio: Post and Community. Some posts have a small radio station which broadcasts local news, weather, and items of local interest to the surrounding community. Most communities of any size have radio stations with varied broadcast radiuses.

Either the post or community radio station is interested in the chaplain submitting copy to be announced several times over the air, previous to the time the subject of the item is to take place. It may be religious services of various nature, picnics, programs and activities. These radio stations are always on the lookout for newsworthy items for their broadcasts.

Television. Now and then it will be possible to use the television of community sources. However, it is rare. If the opportunity occurs, work closely with your IO for technical ad-

vice and material clearance. Do not turn down any opportunity to appear on community panels or programs, so long as it meets with the approval of the commanding officer, and does not in any way violate security or bring out any but good relationship between the military and civilian communities.

Post Daily Bulletin. All posts have a Daily Bulletin. This is an instrument the post commander uses to disseminate orders, items of interest and information, and decisions which affect the military and their dependents living within the post jurisdiction. The chaplain may use the bulletin to announce his religious activities. Now and then he will be allowed to attach publicity "flyers" announcing certain functions. The bulletin is distributed in PX, Commissary, clubs, unit mailboxes and, in some instances, distributed to the homes on post.

Chapel Bulletins, Bulletin Boards, and Newsletters. Every chaplain knows the value of the Chapel Sunday Bulletin. It is the ideal way of getting chapel information to the congregation. Still many ignore this outlet until too late and then wonder why the congregation did not get notice of a program. Any information concerning activities stemming from chapel religious activities should be announced in the Sunday Bulletin.

The chapel bulletin board can be a source of information for passing motorists and walkers. Leaving a space for informative items beyond the regularly announced services provides an additional public relations outlet.

Not every chaplain publishes a newsletter. It is additional work and means spending considerable time in preparation. Yet many chaplains do utilize the monthly newsletter. Future programs and happenings are announced. Activities of the chapel are underlined. The congregation will become educated to expect the newsletter and will find in it the satisfaction of reading about themselves, what is to happen, the names of individuals involved in the activities and a detailed announcement of what the chapel has done, is doing and plans to do.

Posters. Posters are good advertisement media. They can be made attractive and attention-getting. They can be placed in PX, BOQ, Commissary, clubs, guest houses and on the unit bulletin board. The post's Arts and Craft shop can produce them, or the chapel youth organization may make them, consuming gallons of soft drink and sweet cookies as they work. Whatever their source, posters can be an important item in the chaplain's public relations activity.

Word of Mouth. There is no better way to publicize a program than by word of mouth. In other words, personal contact. The chaplain may make announcements of an activity from the pulpit, before Sunday school convocations, in staff meetings and at various functions.

The basic purposes of a public relations department are the establishment and maintenance of good will. It is obvious then, that public relations is a natural step for a chaplain, whose entire life is spent in creating and maintaining good will.

The chaplain, inviting attention to his religious program, cannot be sure attention will not be drawn to some less attractive phase of his work. Therefore, he, like the public relations executive,

strives to eliminate policies or activities which might be open to criticism. By eliminating these, he circumvents the possibility of bringing discredit upon not only himself, but his calling and perhaps the Army in which framework he ministers.

It was said at the beginning, but it bears repeating -- the chaplain is his own publicity man. If he doesn't do it, who will? The success of a chapel program depends largely upon the chaplain's foresight and his knowledge of applying public relation tactics to bring the chapel and related activities before the public which he serves. END

Special Forces Prayer

Almighty GOD, Who art the Author of liberty and the Champion of the oppressed, hear our prayer.

We, the men of Special Forces, acknowledge our dependence upon Thee in the preservation of human freedom.

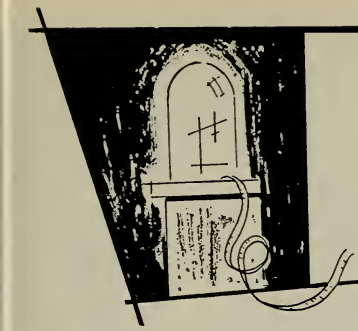
Go with us as we seek to defend the defenseless and to free the enslaved.

May we ever remember that our nation, whose motto is "In God We Trust," expects that we shall acquit ourselves with honor, that we may never bring shame upon our faith, our families, or our fellow men.

Grant us wisdom from Thy mind, courage from Thine heart, strength from Thine arm, and protection by Thine hand.

It is for Thee that we do battle, and to Thee belongs the victor's crown.

For Thine is the kingdom, and the power and glory, forever. AMEN



NEWS ROUNDUP

HARRIMAN BEGINS DUTIES

The Rev. Robert B. Harriman has assumed the duties of Associate Executive Secy. of the Dept. of Chaplains and Service Personnel of the UPUSA. Mr. Harriman was a chaplain in the Army Air Corps during WW II. Subsequently he maintained his commission in the USAR.

He is a graduate of the Advanced Course at the Army Chaplain School, and the Command and General Staff College. He holds the rank of Lieutenant Colonel.

For the past five years he has been pastor of the First Presbyterian Church, Alliance, Ohio. Other Ohio pastorates include Rockford Presbyterian; Huron First Presbyterian; Youngstown Evergreen Presbyterian; and John Knox Presbyterian.

Mr. Harriman and his wife have three children: Mrs. Carol Sue Walker of Florida; Robert B. at College of Wooster; and Malcolm B., who is at home. The Harrimans live at 4443 Harrison St., N.W., Washington, D.C. 20015.

The Division of Cooperative Christianity of the American Baptist Convention, Valley Forge, Pa. 19481 now publishes a news letter entitled *Christian Unity*. Dr. Robert G. Torbet is the editor. The news letter aims to inform and stimulate thought.

ANOTHER CHAPLAIN KILLED IN ACTION

Chaplain, MAJ, Charles L. Watters, Catholic chaplain of the 2d Bn, 503d Parachute Reg, 173d Airborne Brigade, was killed in action on Hill 875 Vietnam.

In Vietnam on a voluntary six-month extension, Chaplain Watters had been with the Bn as it began its assault on Hill 875. During the fighting he had pulled four wounded troopers to safety and had escaped injury himself. While ministering to the wounded inside the American perimeter, a supporting U.S. air strike accidentally bombed the position. Father Watters and wounded men were among those killed.

Chaplain Watters was born in Jersey City, N.J., 17 Jan. 1927. He was educated at Seton Hall College and Immaculate Conception Seminary. He was ordained on 30 May 1953 and served parishes in Rutherford, Jersey City, Paramus, and Cranford, N.J. He had been a chaplain in the Air National Guard since 1962.

Funeral services were held on 11 Dec. 1967, at Fort Myer and burial was at Arlington National Cemetery. The funeral Mass was concelebrated by three Army chaplains and the sermon was delivered by Ch, MG, Francis L. Sampson, Chief of Army Chaplains.

SAIGON, RVN—U.S. Army Captain Louis T. Bowring prepares to board his helicopter for a mission over the Mekong Delta. He is the pilot for the only aircraft in the 4th Trans Command, and he is also a lay minister for the Mormon Church. Captain Bowring supplements his military duties with the responsibility of being president of the Southern District, Southern Far East Mission of the Church of Jesus Christ of the Latter-Day Saints in Vietnam.

President Lyndon B. Johnson has designated October 31 each year as National UNICEF Day. He urges Americans to support the United Nations Children's Fund to aid needy children throughout the world.

At the last Advisory Council meetings of the American Bible Society, Dr. James Z. Nettinga, the ABS National Distribution Secretary, received three volumes of letters of appreciation from chaplains for the Society's 150 years of distribution of Scriptures to service personnel.

A. Ray Appelquist is shown making the presentation.

CARLISLE BARRACKS, PA.—Mrs. Jack H. Harris receives the dedicatory plaque for the "David" chapel window (background) from MG Eugene A. Salet, commandant of the US Army War College. The window honors the late CDR Jack H. Harris, a member of the 1966 class of the Army's senior school. The Navy jet pilot was killed on October, 1966, when fire swept the aircraft carrier USS *Oriskany*.

Also participating in the ceremonies were the college's chaplains, Ch, COL, Raymond E. Gough (left), and Ch, LTC, Norman R. Brown (right).

BONG SON, Vietnam.—Chaplain (MAJ) Ross C. Wright, chaplain for 1st Air Cavalry Div Art., receives the Air Medal and the Bronze Star from COL Geo. W. Putnam. Wright is from Little Rock, Arkansas.

QUI NHON, RVN—U.S. Army 2 LT Harry J. O'Neill, Jr., civil affairs officer for the 27th Trans Bn, discusses plans for future housing at the Ngoc Thanh Refugee Center, Vietnam, with the village pastor, Father Hoan. The 27th and other U.S. units have aided the center's 4,500 residents in improving housing and starting small, profitable industries.

QUI NHON, RVN—A group of Ngoc Thanh residents work in the village laundry; an industry created with the help of U.S. Army units in the area. The laundry employs an estimated 60 refugees.

SON THUY, DA NANG, South Vietnam—Fresh vegetables will soon be added to the diet of some Vietnamese villagers, thanks to the efforts of a Seabee civic action team working in Vietnam. The seed beds were prepared by tilling the sandy soil. Fertilizer was added, and seeds were planted by the 'Bees with demonstrations on how to garden for best results.

After the seeds had been planted, brush was placed over the beds in order to keep the villagers' chickens and ducks from scratching up the seeds.

The Vietnamese quickly grasped the instructions, and their first garden boasts growing beans, corn, tomatoes, cucumbers, squash, radishes, lettuce, turnips, and watermelons.

Picture shows village mama-san inspecting rows of beans that will soon be added to her family's diet.

II FIELD FORCE VIETNAM (10), Long Binh—A group of American, Australian, and Vietnamese officers look over the plans prepared to build a new seminary at Xuan Loc. A check for $1,000 was presented to Bishop Le Van An to assist in the building. The recently established diocese has no seminary so students must travel some distance until the new seminary is built.

Ch, MG, Francis Sampson, Army Chief of Chaplains, awards the Legion of Merit to Chaplain (COL), John O. Woods (right), in an Honors and Retreat Ceremony at Valley Forge General Hospital on the occasion of Chaplain Woods' retirement from active duty, 29 Sept., 1967.

The citation accompanying the Legion of Merit cited Chaplain Woods' outstanding services as Chief Chaplain, U.S. Army, Europe from 1962 to 1966, and as post chaplain, Valley Forge General Hospital, from August 1966 to his retirement.

CAPT E. W. Dailey, Jr., CO, U.S. Naval Communication Sta, Puerto Rico (left) presents to LT R. F. Lamont, USN, (center), the GCC Appreciation Certificate for outstanding lay leadership in religious activities. CAPT Dailey also presents a letter of commendation to LT Lamont. LCDR Samuel Baez, CHC, USNR (right) looks on.

"People have got to help people" is the slogan of the 1968 Easter Seal Campaign. The dates: March 1 through April 14. Dinah Shore is the 1968 Easter Seal Chairman.

Chaplain (COL) Lisle Bartholomew (left), welcomes the Chief of Army Chaplains, Chaplain (MG) F. L. Sampson to the 6th Army Chaplains Conference held at Fort Ord, Calif. More than 200 chaplains of the Regular Army, National Guard, and Reserve components attended the conference held in October, 1967.

On a visit last year to the Far East, the Rev. Dr. Billy Graham visited the U.S. Naval Hospital, Yokosuka. He is shown talking to one of the patients, Fireman Jeffry Charles Hull, USN. Escorting Dr. Graham through the hospital were CO of the Naval Hospital, CAPT A. R. Errion, MC, USN (left) and LCDR George P. Kopp, CHC, USN.

The 43rd National Convention of the Military Chaplains Assn., will be held 22-25 April, 1968, in Colorado Springs at the new Antlers - Plaza Hotel. Dr. Karl B. Justus, Exec. Dir. of the MCA (first row center) is shown here meeting with the Convention Committee and Rocky Mountain Chapter of the MCA last October.

The theme of the 1968 convention will be: ORDER and it will be discussed in the areas of education, law, religion, business, and communications.

The annual National Citizenship Award will be given to General of the Army, Omar Bradley.

Major General (The Venerable Archdeacon) John R. Youens, OBE, QBD, the Chaplain General of the British Army (center) on a visit to the United States is briefed on the U.S. Army's Character Guidance Program by Chaplain (BG) Ned. R. Graves (left), Deputy Chief of Chaplains, USA; and Chaplain (COL) Joseph T. Kasel (right), President of the U.S. Army Chaplain Board at Fort George G. Meade, Md.

The GCC Appreciation Certificate was presented to LTC William Nelson, Hq. Landsouth by Chaplain (LTC) Alfred P. Lam, Hq. USASETAF, on 2 Aug 1967. LTC Nelson is a licensed lay reader in the Episcopal Church. He has assisted with the SETAF religious program for more than a year by conducting Sunday worship services for Protestant personnel in the Verona, Italy, area.

Chaplain (COL) James B. Murphy (right), Hq. 3rd U.S. Army Chaplain, congratulates Chaplain (LTC) Thomas A. Harris upon the presentation of the 1st Oak Leaf Cluster to the Army Commendation Medal. Ch Harris is now chaplain for the 9th Hospital Center in Heidelberg, Ger. He is the author of *Counseling the Serviceman and His Family* (Prentice-Hall).

Chaplain BG, William Clark, Deputy Chief of Air Force Chaplains, receives a briefing on undergraduate pilot training from Col. Chester J. Butcher, Wing Commander, left, and LTC Edward W. Luby, right, during a recent visit Chaplain Clark made to Webb Air Force Base, Tex. Ch, COL, John Graf, Office Chief of Air Force Chaplains (far left) looks on. Ch, LTC, Robt. T. Deming is Wing Chaplain at Webb.

San Francisco's Jewish Community Center was the scene of a Passover Seder attended by Jewish Armed Forces personnel in the Bay Area, 24 Apr. 1967. 12th Naval District Asst. Chaplain Alvin K. Berkun, USNR, assisted with the Seder and here points out the symbolic foods to a group of the Jewish servicemen prior to the meal.

(L to R): PFC Mark A. Warschaw, USA; LCPL Paul H. Bloom, USMC; SR Richard Able, USCG; ETN3 Hy Rosenstein, USN; Chaplain Berkun.

Chaplains from active Army and Reserve component commands in the 13 states of the Fifth Army Area assembled at the Waukegan Inn, Waukegan, Illinois, for the seventh annual area supervisory sessions. The luncheon was held at the Picasso Room of the Inn. At head table (L to R): Chaplain (COL) Cauthion Boyd; Chaplain (MG) Francis L. Sampson; Chaplain (COL) William H. Branyan, Jr., the Rev. James Gibbons; Chaplain (LTC) Wilbert Seefeldt.

Four former U.S. Army Chiefs of Chaplains were welcomed to Hq. First Army by LTG Jonathan O. Seaman (left), CG, 1st Army, and Chaplain (MG) Francis L. Sampson (right) the present Chief of Chaplains. The former chiefs (L to R): Chaplain (MG) Roy Parker; Chaplain (MG) Ivan Bennett; Chaplain (MG) Patrick Ryan and Chaplain (MG) Charles Brown. They were present attending the annual First Army Chaplain's Training Conference along with 200 active and reserve Army chaplains.

CARLISLE BARRACKS, PA.— Chaplain (LTC) Francis J. Dolan (left) receives congratulations from MG William J. McCaffrey, commandant of the U.S. Army War College, after he was awarded the First Oak Leaf Cluster to the Army Commendation Medal at ceremonies held last year at Carlisle.

Father Dolan, a student at the Army War College, was decorated for his exceptionally meritorious service during the period he served as Instructor at the US Army Chaplain School.

Chaplain (MAJ) Edward L. O'Shea receives the Bronze Star Medal for his actions in Vietnam from Chaplain (COL) C. J. Bermel, Post Chaplain, Fort Knox. Chaplain O'Shea served with the 17th Combat Aviation Group in Nhatrang, Vietnam.

The post and division chaplain of Fort Carson and the 5th Infantry Div (Mechanized), Matthew D. Blair, has been promoted to the rank of colonel. This was Chaplain's Blair's 19th year of military service and his third tour as division chaplain.

Chaplain Blair's home is Asbury Park, N.J., where his parents lived. He came to Fort Carson following an assignment at First U.S. Army Hq., Governor's Island, N.Y. He is a member of the New York Conference of the Methodist Church, and has held pastorates at Hartsdale and Katonah in Westchester County.

Mrs. Blair comes from White Plains, N.Y. The Blairs have two daughters—Melissa and Barbara.

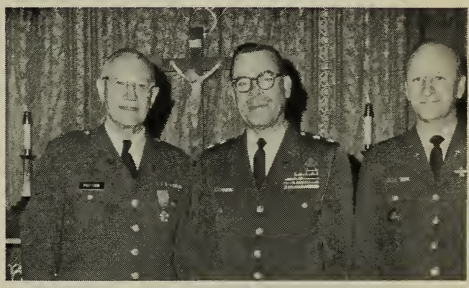
Chaplain (MAJ) Grover G. DeVault (center) receives a XXI US Army Corps Certificate of Achievement in recognition for outstanding service from MG Harry L. Hillyard (right), CO of XXI US Army Corps. Chaplain (LTC) Lester E. Burnette, the Corps' chaplain, looks on.

Chaplain (COL) James Roy Smith, U.S. Army Reserve, was promoted in a ceremony on 21 Sept. 1967 in the office of the Chief of Chaplains. Here Chief of Chaplains Sampson (right) pins on one Eagle while Mrs. Smith pins on the other.

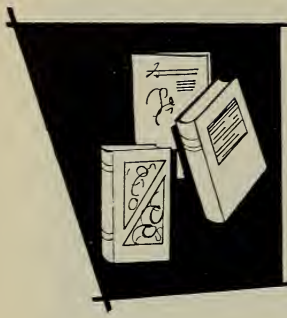
Army Training Center chaplains and Post Chaplain Holland Hope (Fort Benning) have a farewell send-off for Vietnam-bound Chaplain Vetter. Standing (l to r): Chaplains Barnett, Vetter, Burton, Hope, Gaffney. Seated: Chaplains Carlson, Carter, Maddox, Hudson.

Chaplain (MG) Edwin R. Chess, Chief of Chaplains, USAF, has announced the three Air Force chaplains who were selected to receive the initial chaplain awards named in honor of the former Chiefs of Chaplains, USAF.

They are Chaplain (MAJ) Robt. J. Shannon to receive the Chas. I. Carpenter Award (right); Chaplain (MAJ) Chas. C. Caudill to receive the Terence P. Finnegan Award (center); and Chaplain (LTC) Mervin R. Johnson to receive the Robert P. Taylor Award (left).



Longtime Army Chaplain and professor at Concordia Seminary, Dr. Arthur Carl Piepkorn, was awarded the Legion of Merit for outstanding service. The award was presented by Chief of Chaplains (MG) Francis L. Sampson (center) at a worship service at Concordia where Chaplain (COL) Gerhardt W. Hyatt preached. Chaplain Piepcorn has retired after many years of outstanding service as an Army chaplain.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Who Speaks for the Church? by PAUL RAMSEY. Abingdon. 1967. 189 pp. Paperback. $2.45.

The author says "Prudential political advice comes into the public forum with no special credentials because it issues from Christians or from Christian religious bodies."

An important treatment of the problem the churches face in trying to speak with competence on the complex moral issues in the modern world.

Ministry for Tomorrow, Report of the Special Commission on Theological Education by NATHAN M. PUSEY, Chairman. The Seabury Press. 1967. 147 pp. Casebound $3.95, Paperback $2.50.

A report on theological education today and tomorrow in the Protestant Episcopal Church. Most of the material is relevant to theological training in all denominations.

Issei and Nisei: The Internment Years by DAISUKE KITAGAWA. Seabury Press. 1967. 174 pp. $5.95.

A personal account of one involved in an invaluable ministry to the Japanese-Americans relocated from their homes on the West Coast to internment centers during World War II.

The author also served for a time as a civilian chaplain to the Nisei soldiers in training at Camp Savage and Fort Snelling in Minnesota.

The Rebirth of the State of Israel by ARTHUR W. KAC, M.D. Moody Press. 1958. 386 pp. $4.95.

A biblical and theologically conservative view of the destiny of Israel written by a Jewish convert to Christianity.

Church and State in Confrontation by HERBERT STROUP. Seabury Press. 1967. 246 pp. $6.95.

"A sociological study of church-state relations from Old Testament times to the present."—from the jacket.

Explaining Death to Children. Edited by E. A. GROLLMAN. Beacon Press. 1967. 296 pp. $4.95.

A wide range of competent people in different disciplines provide the chapters in this book. A worthwhile volume to keep for reference on the general problem of death, and particularly appropriate reading in preparation for the Easter season.

Where You Find God by WALTER RUSSELL BOWIE. Harper and Row. 1968. 116 pp. $3.95.

The author deals with finding God in one's personal life and seeing him at work in human affairs and current events. A confident and reassuring message presented in a manner fit for its lofty subject.

Lecturing for Profit by DAN TYLER MOORE. World. 1967. 194 pp. $5.95.

Here's something unique in tips and guidelines for lecturers, written by a professional. If you never expect to make a dollar from your public speaking, you'll still enjoy this delightful book and profit by reading it.

Communist Russia and the Russian Orthodox Church by WILLIAM B. STROYEN. Catholic University of America. 1967. 161 pp. $4.95.

U. S. Air Force Chaplain Stroyen has written a scholarly, well-documented treatise on the Russian Orthodox Church for the twenty difficult years beginning in 1943. Dr. Stroyen's book will help to fill the great gap that most Americans have in their understanding of this ancient and beleagured communion.

Heirlooms. Compiled by MARGARET T. APPLEGARTH. Harper & Row. 1967. 319 pp. $5.95.

A veritable feast of reflections and wisdom from a broad range of sources, particularly on the gentle virtues and kinder faces of human experience. This is a reference book to which the owner will return many times to savor familiar quotations as well as lesser known favorites. A choice gift item.

In the Hands of God by WILLIAM BARCLAY. Harper. 158 pp. $1.75.

Short essays on a variety of subjects. Good craftsmanship and stimulating human interest content.

Call for God by KARL BARTH. Harper & Row. 1967. 125 pp. $3.95.

Have you ever tried to preach to prisoners, to men in the brig or stockade? These are messages by a master craftsman, from a great heart, to prisoners in jail at Basel. The words pour out in simplicity and compassion. It is a moving experience just to read them. One can only imagine how welcome they must have been to at least some of those who heard them in their original setting.

Jesus. Edited by HUGH ANDERSON. Prentice-Hall, Inc. 1967. 192 pp. $4.95.

Since a biography of Jesus cannot be written, the "new quest" has shifted from the outward course of events to the inward side of things—Jesus' aim, his intention, his purpose. It concentrates on the preaching and teaching of Jesus. Dr. Anderson has brought together an excellent collection of interpretive writings about Jesus across the years which will help the reader to answer his own quest for the meaning of Jesus.

In his "Afterword," Dr. Anderson says: "Today some radical theologians wish to abolish talk of God . . . yet they remain tremendously interested in Jesus. . . However, meaningless the word 'God' may be for some in our generation, it certainly was not so for him (Jesus) . . . Jesus affirmed 'God will reign.'"

Enthusiasm Makes the Difference by NORMAN VINCENT PEALE. Prentice-Hall, Inc. 1967. 244 pp. $4.95.

Typically Peale, this book shows "that you need not have a full, routinized, desultory existence . . . you can put new spirit, new creative skill into your job. . . ." Full of anecdotes and pithy quotes, the chaplain will find in the book not so much deep theological ideas as creative help for the discouraged. For example, Peale quotes Arnold Toynbee, the historian, who says:

> Apathy can be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and second, a definite intelligible plan

for carrying that ideal into practice day-by-day.

The Wycliffe Historical Geography of Bible Lands by CHARLES F. PFEIFFER and HOWARD F. VOS. Moody Press. 1967. 604 pp. $8.95.

A survey of the history and geography of all the Bible lands in one volume. This book contains a wealth of up-to-date information on national customs, aspirations, religious beliefs, archeology, history, geography of the ten areas of the Near Eastern and Mediterranean world called "Bible lands."

The Public Speaker's Handbook of Humor by HELEN and LARRY EISENBERG. Association Press. 1967. 319 pp. $5.95.

There are a lot of humor books but the thing that makes this book different is that it concentrates on the finding of some appropriate humor in a hurry. For instance, if you want to do some name-dropping you might refer to Winston Churchill who said (#1869):

> A politician must be able to foretell what will happen tomorrow, next month, or next year—and then explain why it didn't happen.

Generally speaking, the jokes and stories are fresh but you will also find some corny ones, too.

You Are Extraordinary by ROGER J. WILLIAMS. Random House. 1967. 252 pp. $5.95.

To use a pun, here is an *extraordinary* book. There is so much emphasis today upon the group, upon the mass, it is good to have a cogent thinker and an excellent writer recall the fact that every individual differs from every other individual in the world. In a day when the effort of the mass media seems to be to mold everybody into a oneness and many have come to ask, "What good am I?" it is exciting to find that each one of us is truly different. On page 14, for example, you find 13 illustrations of stomachs—one the "text-book" stomach, but the other twelve real stomachs "neither look alike nor do they operate alike." And on and on. This is just one illustration to show how different we are outside and inside.

The New Romans by JOHN KEATS. J. B. Lippincott. 1967. 249 pp. $5.95.

The subtitle of this book is "An American Experience." The author draws his own picture of what democratic America is like—particularly the generation of which he is a part. America, he says, is schizophrenic—one part of us is full of trash and violence; the other part is ready for a new renaissance. The question put forcefully is: Who is going to win out? The author ends up his analysis with a warning:

> Perhaps what the world should completely understand is that in America, as nowhere else, man is most free to be himself—and therefore is as likely to wreck a world as to create one.

Bible Stories to Tell by ELIZABETH S. WHITEHOUSE. Judson Press. 1967. 221 pp. $4.95.

Elizabeth Whitehouse has been writing distinguished curriculum for children for many years. In this new book she has selected 52 stories from the Bible which may be told to children; these "have stood the test of generations." They are conveniently arranged in three sections: Old Testament Heroes; Stories of Jesus; and Stories of the First Christians.

Christian Friendship by WALTER L. COOK. Abingdon Press. 1967. 108 pp. $2.50.

Walter L. Cook has authored several books for teen-age readers. Among them: *Everyday Devotions for Youth; Meditations for Youth; Meeting the Test.* In this new book the author aims "not only to show" how we should feel about our friends, but also how we should act toward them."

The Church in the Way by JAMES E. DITTES. Charles Scribner's Sons. 1967. 358 pp. $6.95.

The author, who is Professor of Psychology of Religion at Yale University, takes issue with those who say: "Don't build any more churches. Bury the church. Get out into the world and minister there." These people are saying that the church is irrelevant, unreal, preoccupied with too much administration. But Dittes says the church is serving a useful purpose in these very negative aspects—they may well afford a minister the occasion for the realization of the church's goals. It is good to have an affirmative voice speaking in behalf of the church as we know it.

Jesus in Our Time by JAMES MCLEMAN. J. B. Lippincott. 1967. 154 pp. $3.95.

This book deals with two questions: "What can be known about Jesus? What can be believed about Jesus?" The author points out that these are not two ways of asking the same question, but two different questions. The author says: "The conception of orthodoxy, the need of creed, has almost strangled the christian religion as an intellectual and spiritual force. Christianity now has the chance to begin to breathe freely and to become an inspiration rather than an incubus..." (p.145).

To the editor, it is interesting to note the deletion of the cap as this book constantly writes "Christian" as "christian." Something new.

Elder and Younger Brothers by A. ROY ECKARDT. Charles Scribner's Sons. 1967. 188 pp. $4.95.

The editor of *The Journal of the American Academy of Religion*, after several years of research in Israel, Europe and the Near East, has written this penetrating book on the relation of Jews and Christians—elder and younger brothers. At the beginning of the book he quotes a Jew who said: "The Nazis sought to destroy us in the gas ovens and crematoria; you Christians seek to annihilate us by baptism and convention." Editor Eckhardt says:

> My point of view may be 'radical' in contrast to one or another claim that has become entrenched in the churches but it is "conservative" from the perspective of the enduring Covenant between the only God and his people, and of the essential solidarity of Israel and the church... (pp. xix, xx).

The real radicals, he says, are those who try "somehow to make the Christian faith the supplanter of Jewish faith in the divine economy."

The Ecumenical Mirage by C. STANLEY LOWELL. Baker Book House. 1967. 205 pp. $4.95.

In the Preface of this book, Dr. Louie D. Newton says:

> Somebody had to write this book, and I am grateful that C. Stanley Lowell accepted the challenge.

The jacket of the book says: "You may not agree in all respects with the fearless stance of the author, but to be fair to yourself, you will want to consider the conclusions to which Mr. Lowell comes..." Here are some of these: "Ecumenism is not an authentic manifestation of the Holy Spirit but merely the cultural drift among nominal Christians who are without real convictions. ... The ecumenical obsession of our time is leading Protestantism to a dead end...."

Of course, the author's opening sentence is: "Ecumenism is an idubitable religious fact of our time...."—L.P.F.

The People and the Court by CHARLES L. BLACK, JR. Prentice-Hall, Inc. 1967. 192 pp. Spectrum Paperbound $2.45.

In a hardback book in 1960, Charles L. Black, Jr., answered the question: In what areas of American life should the Supreme Court voice its authority? Now that book is put into a paperbound edition. Mr. Black points out that with the Supreme Court, the American people have created a public means of checking their own excesses. Their democratic system of judicial review proves that "they

nature of the Church as community" (p.xiii). He also states that Bonhoeffer "offers one of the most fertile sources for ecumenical guidelines to be found in recent theology" (p.xiii).

Bonhoeffer's writings are fragmentary but powerful enough to permeate the modern world. His chief concern, according to Father Kuhns, was to make Christ a living person and a living force for contemporary man. The only important questions are "What is Christianity?" and "What is Christ for us today?"

William Kuhns examines Bonhoeffer's thought about the urgency of community, the concrete nature of authority, the anthropological approach to God and Christianity, the doctrine of the Church and the full impact of the Incarnation.

Vietnam: Mission on the Grand Plateaus by PIERRE DOURISBOURE and CHRISTIAN SIMONNET. Maryknoll Publications. 1967. 278 pp. $5.95.

110 years ago, Father Dourisboure, a Basque with the soul of a first communicant and a body of cast iron, did heroic mission work among the savages of the mountainous region of central Indochina. Father Dourisboure had extraordinary and most difficult experiences and after 20 years he was asked to commit his experiences to writing. He did but there were many, many digressions.

Eighty years later, Father Christian Simonnet, another foreign missioner from Paris, came on the scene and found the successors of Father Dourisboure still at work on the grand plateau. Simonnet was an excellent writer and edited Dourisboure's account and added some of his own and brought the whole story up to date. Excellent background reading for those who wish to know the truth about Vietnam.

Up Front in Vietnam by DAVID REED. Funk & Wagnalls. 1967. 217 pp. $3.95.

Short, graphic, word pictures of the American fighting man in Vietnam. Says the author: "He is a first-class fighting man. When ordered to charge against enemy machine guns, he does so without hesitation. As he is first to admit, he is scared out of his wits much of the time. But he takes pride in being a good fighting man and he takes pride, too, in the respect his buddies have for him... His life in Vietnam consists of hours and days of boredom and exhaustion, punctuated with minutes of excitement and terror."

The people back home who are carrying on business as usual ought to read this book—or books like this. How greatly we are in the debt of these young men who are fighting for America and freedom—and dying.—L.P.F.

Prince Charles by GRAHAM and HEATHER FISHER. Hawthorn Books, Inc. 1967. 221 pp. $5.95.

What kind of life does a Prince live as he prepares to become a King? The answer of this book is quite an ordinary life. He helps with the morning tea; he expresses an enthusiasm for bands; he learns to say "Please" and "Thank you"; he plays ping-pong; he goes grouse hunting; he goes fishing and plays polo; he skies; he attends school. He even gets into difficulty when he enters the cocktail lounge of a hotel and orders a cherry brandy.

Though ordinary, Prince Charles's life has not been dull. Graham and Heather Fisher have done as well as anyone could telling about the life of the future King of Britain—from his birth to age 18 in 1966. Of course, we do not get the feelings and emotions of the boy himself—this more vivid portrayal awaits the day when Charles writes his own autobiography.

Kennedy & Johnson by EVELYN LINCOLN. Holt, Rinehart and Winston. 1968. 207 pp. $4.95.

A former secretary to JFK, Mrs. Lincoln was probably on safer ground when she wrote her first book, *My Twelve Years With John F. Kennedy*. In the Prologue of this book, she points out

that "from the Fall of 1955, I kept a daily diary and careful notes of everything that happened in Mr. Kennedy's office..." Of course, a lot of things in the Kennedy-Johnson relationship happened outside that office. But anyway, it is interesting to read what one person so close to JFK has to say about this relationship. Mrs. L. is entitled to her point of view. The reader must read various accounts to get the complete picture, not just this one. Mrs. L. at times goes out beyond the facts by inserting what she thought was in the mind of JFK or LBJ; e.g. "Here was the big chance to trap young Kennedy, the Majority Leader must have thought" (p. 82); "I am sure that the 10:00 meeting Mr. Kennedy requested was meant only. ..." etc. (p.93).—L.P.F.

Jonathan Edwards and the Visibility of God by JAMES CARSE. Chas. Scribner's Sons. 1967. 191 pp. $4.50.

An excellent word portrait of one of America's most famous preachers. Jonathan Edwards was born in 1703, went to Yale when he was thirteen, and in 1741 preached the famous sermon "Sinners in the Hands of an Angry God," which more than any other one thing brought on the Great Awakening. He was the only boy in a family of eleven children and so precocious that as a teen-ager he was wrestling with philosophical and theological concepts.

Preparing for Platform and Pulpit by JOHN E. BAIRD. Abingdon Press. 1968. 222 pp. $4.50.

This is not a book about the preparation and delivery of sermons; but it is about preparing and delivering speeches. In other words, it is general. But the preacher does speak; indeed, this is one of his most important functions. He will be helped by the book to become a better speaker.

Again, the book is primarily designed for use in a class; each chapter has a wide variety of assignments. It partakes of many of the characteristics of the so-called "teaching machine." However, it may be used by the individual without the use of many of the assignments.

Handbook of Article Writing. Edited by FRANK A. DICKSON. Holt, Rinehart and Winston. 1968. 304 pp. $6.95.

A compilation of the best articles on article writing which have appeared in recent years in *Writer's Digest,* a monthly trade journal for authors. "The how, who, when, and where of article writing from the idea, the research, the outline, the construction, to the market and the sale." The editor points out that *Reader's Digest* suggests four yardsticks to measure the printable article: "Is an article quotable? Is it applicable? Does it touch the individual's own concerns? Is it of lasting interest?"

Ombudsmen for American Government? Edited by STANLEY V. ANDERSON. Prentice-Hall, Inc. 1968. 184 pp. $4.95.

In Sweden "ombudsman" stands for business agent, creditor's agent, insurance agent, local agent, press agent, sales agent, trade union agent, etc. More simply stated, the ombudsman is "an independent, high-level official who receives, investigates, and recommends action on citizen complaints." The question asked and discussed in this book: Do we need an ombudsman in American government? A few cities and states already have installed ombudsmen; and the idea is spreading. This book by various authorities gives the *pros* and *cons* of ombudsmen for the U.S.A.

Four Strange Books of the Bible by ELIAS BICKERMAN. Shocken Books, Inc. 1968. 240 pp. $7.50.

Fresh, vigorous, interesting comments on the four strange books of the Bible (Jonah, Daniel, Koheleth, and Esther), written during the age of Greek intellectual dominance. The author is a classical

prayer of St. Francis, "Lord, make me an instrument of Thy peace..." The author of *Cry, the Beloved Country*, interspersing bits of confession and autobiography, writes of spiritual things with rare skill and tenderness. However, he is not always convincing in some of his personal interpretations of current events and trends. It is nonetheless a somber and stimulating, thoughtful book, with encouragement for both the strong and the weak, for those who face the dark night of the soul or the glory of God's presence.

Religion and Medicine. Edited by DAVID BELGUM. Iowa State University Press. 1968. $5.95.

The study of the psychology of religion and the practices of pastoral care have unveiled complex theoretical questions about and insights into man's personality. This anthology of 23 research papers and theoretical essays that have direct bearing upon relationships between religion and psychosomatic medicine has been compiled to stimulate dialogue among physicians and ministers at both the theoretic and clinical levels.

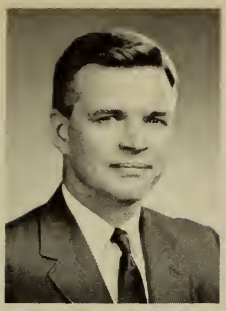
Insearch: Psychology and Religion by JAMES HILLMAN. Chas. Scribner's Sons. 1968. 126 pp. $3.50.

For decades "psyche" has gradually replaced "soul" in the concern of men who minister to human problems. But the mind cannot replace the soul. The soul has a realm of its own. It is that unknown human factor that makes meaning possible, that is expressed through love, that is the arena of a man's relationship with God.

The problem of finding the soul again burns today like no other issue. Dr. Hillman suggests that one establish through creative insearch a living sense of soul; and that the care of the soul be returned to the pastoral counselor as well as to anyone who is lay in the sense of open and moving along the frontiers of contemporary insearch.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., S. Nashville, Tenn. 37202
ASSOCIATION PRESS, 291 Broadway, New York, N.Y. 10020
AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415
BAKER BOOK HOUSE, 1019 Wealthy St., S.E., Grand Rapids, Mich. 49506
BEACON PRESS, 25 Beacon St., Boston, Mass. 02108
THE CATHOLIC UNIVERSITY OF AMERICA PRESS, 620 Michigan Ave., N.E., Washington, D.C. 20017
WM. B. EERDMANS PUBLISHING CO., 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49502
FRIENDSHIP PRESS, 475 Riverside Dr., New York, N.Y. 10027
GROSSET & DUNLAP, INC., 51 Madison Ave., New York, N.Y. 10010
HOUGHTON MIFFLIN COMPANY, 2 Park St., Boston, Mass. 02107
HARPER & ROW, PUBLISHERS, 49 E. 33d St., New York, N.Y. 10016
IOWA UNIVERSITY PRESS, Ames, Iowa 50010
JUDSON PRESS, Valley Forge, Pa. 19481
J. B. LIPPINCOTT CO., E. Washington Square, Philadelphia, Pa. 19105
MOODY PRESS, 820 N. LaSalle St., Chicago, Ill. 60610
PRENTICE-HALL, INC., Englewood Cliffs, N.J. 07632
RANDOM HOUSE, INC., 457 Madison Ave., New York, N.Y. 10022
HENRY REGNERY CO., 114 W. Illinois St., Chicago, Ill. 60610
CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York, N.Y. 10017
THE SEABURY PRESS, INC., 815 Second Ave., New York, N.Y. 10017
UNITED CHURCH PRESS, 1505 Race St., Philadelphia, Pa. 19102
THE VIKING PRESS, INC., 625 Madison Ave., New York, N.Y. 10022
THE WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland, Ohio 44102
ZONDERVAN PUBLISHING HOUSE, 1415 Lake Dr., S.E., Grand Rapids, Mich. 49506



Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

JOHN L. RAND (LTC), chaplain recently retired from the Canadian Regular Army, is now Anglican chaplain at the Montreal General Hospital, Montreal, Quebec.

GEORGE DAVIDSON (CPT) is Protestant chaplain with the Adm. Support Unit, Canadian Contingent, UN Cyprus, CFPO 5001

ORMONDE S. BROWN (COL) is command chaplain at HQ Tactical Air Command, Langley AFB, Va. 23365

ROBERT T. ANDERSON (LTC) is stationed at the Office of the Division Chaplain, HQ 1st Infantry Division, APO San Francisco 96345

MERLE N. YOUNG (CPT), retired Navy chaplain, is Director of Ecumencial Relations at Interpreters' House, Lake Junaluska, N.C.

WILLIAM E. PAUL, JR. (LTC) is chaplain at HQ 7th Infantry Division, APO San Francisco 96207

MILDRED FIELDER is a freelancer living in Lead, S. Dak. 57754

PAUL K. McAFFEE (LTC) is currently assigned to HQ, U.S. Army Chaplain School, Fort Hamilton, N.Y. 11252

PHOTO CREDITS: Back Cover, U.S. Army; pages 8-13, Canadian Army; pages 34-36, Interpreters' House, page 37, U.S. Air Force; page 57, Concordia Seminary; pages 47-57, U.S. Army, U.S. Air Force, U.S. Navy.

WORSHIP IN THE BATTLE ZONE

Typical of the worship services which will be held at Easter time in Vietnam is this one conducted by Chaplain, CAPT, Samuel Heard of Rock Hill, Mo. As Chaplain of the 1st Air Cavalry Division's 1st Battalion, 8th Cav, he is conducting religious services for men of Company A during the construction of Landing Zone Tape. Landing Zone Tape is located in the heart of the An Lae Valley, once the stronghold of the Viet Cong.

Wherever the men go, no matter how fierce the battle, the chaplain goes with them.